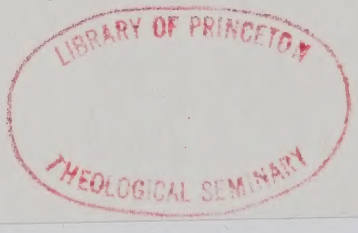

BS2341 .N664
Nida, Eugene Albert, 1914-
Translator's commentary of selected passa

Digitized by the Internet Archive
in 2025 with funding from
Princeton Theological Seminary Library

https://archive.org/details/translatorscomme00nida

A TRANSLATOR'S COMMENTARY ON SELECTED PASSAGES

by

Eugene A. Nida

Summer Institute of Linguistics

1305 N. Louise, Glendale 7, California

Copyright, 1947

by

Eugene A. Nida

Preface

The present commentary is offered primarily as a supplement to Bible Translating, published by the American Bible Society in 1947. It has been found that translators encounter real difficulty in applying the principles outlined in Bible Translating to the specific problems which they meet in translating various types of Biblical passages. This commentary is an attempt to assist the translator in understanding how he should employ the correct procedures.

This book should not be considered as a substitute for other commentaries, for both in extent of material covered and in type of presentation it does not attempt to treat extensive historical and exegetical data. In fact, much of the material in this commentary presumes more or less of a background in critical analysis. The kinds of problems discussed here are those which are frequently not included in other commentaries and for which the translator often needs particular orientation.

In permission to use the text of the American Revised Version as a basis of analysis, the writer is indebted to the kind cooperation of the International Council of Religious Education. He must also express his appreciation of the helpful assistance granted by many missionaries (particularly his colleagues among the Wycliffe Translators), whose suggestions and contributions have made this book possible.

The writer solicits from all those engaged in such translation work any comments, criticism, and suggestions as to their own experience, so that any subsequent revision or expansion of this material may prove more helpful to a greater number of people.

New York, 1947 Eugene A. Nida

TABLE OF CONTENTS

Chapter	Page
Translation Problems.	1
Mark 1:1-45	14
John 1:1-18	59
Romans 1:1-32	73
Ephesians 1:1-23.	111
Revelation 13:1-18.	133
Index.	144

Chapter 1

TRANSLATION PROBLEMS

The translator must constantly ask himself, "What does this expression mean in the native language?" Without such attention to the actual meaning of a rendering he may find himself saying things which he does not intend to say. For example, in a recent investigation of three translations made into Indian languages of Latin America it was found that the literal rendering of Acts 9 :1 was interpreted in one case as meaning that Saul's spirit had died. In the second instance, the native speaker said that it meant that Saul's ghost was going out to frighten the disciples. In the third case, the informant, who had actually been one of the native translators, said that the passage meant that Saul was afraid to die. We as English speakers have become so used to the idiom "breathing out threatenings and slaughter against" (AV) that we assume naively this can be translated directly into any language and the meaning will be obvious. But this is not the case.

The translator is constantly faced with two closely related problems. One is the tendency to branch off into unrestricted paraphrase and the other is the more wide-spread policy of strict literalism in translation, particularly of religious texts. The translator is not free to rewrite the Bible, as some have more or less assumed, but at the same time he should not confine himself to such literal renderings that as a result his translation actually does not represent the meaning of the text.

It is frequently the case that native translators are even more guilty of literalism (and resultant meaninglessness) than even foreign speakers. In one instance it was found that an entire section of Romans was practically meaningless. In fact, the native translator confessed that it didn't mean anything at all to him. When asked why it was that he had translated what amounted to an unintelligible conglomeration of words, he answered that he felt constrained by Rev. 22:18 and that he feared to add any words because he might receive more of the plagues described in the Book. On the other hand, the process which had been employed was actually taking away from the words of the Bible by deleting them of any meaning through ungrammatical and impossible lexical combinations. No Bible translator worthy of his calling wishes to distort the meaning of the text nor wilfully to add to it his own exegetical ideas; but at the same time, in an attempt to give men the Book of life, he must translate so that the Book will speak to men in such a way that they can understand its meaning for their own lives.

In Bible Translating the writer has attempted to outline the basic principles of translating and illustrate these principles from the practices employed by missionaries throughout the world. In a more or less systematic manner the factors of conformance to language structure, making sense, and faithfulness to the text have been discussed and illustrated. Here, however, we shall attempt to apply these principles to specific problems and in considerable detail. However, before taking up such critical analyses of specific texts, there may be value in some supplementary examination of various types of problems (both technical and practical), so that the subsequent sections may be interpreted in the light of the broader orientation to the principles involved.

The principal difficulty with most translations into aboriginal languages

is the prevailing tendency toward misguided literalism. Of course, the translator must not feel at liberty to swing to the opposite extreme of unwarranted interpretation. He must stay as close to the text as possible and at the same time convey the meaning of the text. Words are, however, not fetishes. They are the conveyors of ideas and one must recognize this essential problem. In one of the Bantu languages the translators rendered literally Rom. 14:7 "For none of us liveth to himself and none dieth to himself."[1] The translation seemed completely acceptable, but a more careful examination of this translation in the light of the native religious beliefs revealed that the translation was quite unusable. In its literal form this verse would have constituted a direct confirmation of the native belief that people do not live or die because of their own power, but because of the presence or lack of black magic employed by others. That is to say, they contend that no man 'dies to himself,' but rather his death is caused by the forces of evil let loose against him by an enemy. If one is to translate Rom. 14:7 adequately into the particular Bantu language, one must say 'we are not alone in our living and we are not alone in our dying.' This does not represent the literal wording of the Bible, but it does represent the closest equivalent in meaning, while the literal rendering would give an entirely wrong impression.

Certain missionaries object to any such departure from the literal rendering of a passage, insisting that by proper teaching they can instruct people as to the right meaning and at the same time deny native practices. Such assumptions are largely wishful thinking. People can and will understand material only in terms of the cultural situation in which such words are used by them. A great deal of explanation is necessary to correct false meanings (witness the constant difficulty of explaining some word problems in the King James Version, e.g. "prevent" I Thes. 4:15, and "let" 2 Thes. 2:7). In most cases no amount of explanation can change a wrong meaning into a right one.

The meaning of an expression in the native language cannot be ignored. For example, a literal rendering of "blessing I will bless thee" (Heb. 6:14) in one of the languages of Central Africa actually meant 'if I bless, I will be blessed.'[2] This literal rendering of a specialized Semitic idiom completely misses the mark. The Biblical expression does not mean reciprocity of blessing but the abundance and assurance of the act. The closest native parallel is 'I will bless you and bless you.'

A related problem is found in the translation of "grace for grace" (John 1:16). In one Indian language of Latin America the literal rendering of this idiom actually means 'favor in exchange for a favor,' but with the definite denotation that God only grants a favor in exchange for a favor granted to him by people. This is actually a denial of grace. The translator had simply picked up a local idiom, but had failed to examine the situations in which it was or could be used. He was only looking for words (which the natives in this instance could readily supply), but he neglected the far more important task of examining how such words were actually employed by native speakers.

---

[1]Unless otherwise stated all Biblical quotations in English are taken from the American Revised Version.

[2]Single quotes are used to identify translations of foreign language material.

In some cases the failure to recognize the meaning of a word in terms of its actual usage results in strange translations. For example, the literal rendering of "walk not after the flesh" (Rom. 8:4) actually means in one translation 'do not walk like butchered meat.' The word used to translate "flesh" means only 'butchered meat.' A different word is used to identify human flesh. Furthermore, even the use of the term for human flesh would be inappropriate and rather meaningless. It would have been better in this instance to translate 'body.' However, the idiom 'walking like the body' has no metaphorical meaning as it might have in English. Accordingly, the rendering must be changed to 'do not do what the body does.' This is the native equivalent and fully understandable.

In a number of instances the literal translation of a Biblical metaphor carries no meaning, but there may be a native equivalent which is very meaningful and in common use. For example, in Kekchi (a language of Guatemala) it is quite wrong to employ a literal translation of Mark 9:42 and say 'if he causes one of these little ones to stumble.' Such an expression would be taken only in a literal sense and would mean that a person should be assigned to destruction for a practical joke. The Greek idiom is not to be interpreted literally but metaphorically, and in this context the meaning is 'inducing to sin.' The Kekchi has an excellent idiom for precisely this idiom, namely, 'if he spoils the heart of one of these little ones.' The Kekchi translation is not a literal rendering, but it is the closest equivalent, and this is fundamentally the object of the translator, who must seek functional agreement as to meaning equivalents, not mechanical agreement as to words.

Frequently there are situations where no special metaphor occurs in the Biblical text, but where one can and should employ a metaphorical expression in the native language. For example, in Maya the words "nigh unto death" (Phil. 2:30) can be translated literally, but the expression is unnatural, though intelligible. On the other hand, there is an excellent Maya figure of speech, namely, 'in the mouth of death.' This expression exactly fits the context and reflects actual Maya usage. The translator should not be content simply to match words. His job is much more extensive and much more difficult.

Even with considerable care it is surprising how many mistakes tend to creep into translations. In a recent examination of a translation which has been used for a decade or so in Latin America, it was found that a number of mistakes had in some way evaded the translator's care. For example, the "diadems" of Rev. 13:1 are simply 'beads.' Accordingly, each horn has a 'bead' rather than a regal crown. In Matthew 5:13 the "salt" is actually 'too salty' rather than lacking in savor. The translation of "blessed" (Matthew 5:3 and following) really means 'lucky' (a term regularly used for good fortune in gambling). Also, the "leprosy" of Mark 1:42 turns out to be nothing more serious than a form of itch quite prevalent in the area. The translator's task calls for eternal vigilance.

One of the more serious types of problems confronted by translators consists in carefully examining the connotations of words. For example, in one language a term to translate "tempt" (Mark 1:13) was readily available. The translator was not satisfied, however, with a superficial investigation of the meaning but sought to find out the situations in which the word was actually used. An examination of the connotative values of the native term showed that the word could not be used without some qualifier, for it actually meant 'to entice to evil' with the specific implication that the individual involved yielded to the temptation. There was no neutral term in the language such as

'to test,' so the translator employed the original word but in the qualifying phrase 'tried to tempt.'

A word frequently has more than one meaning, and it may be the second meaning which would be more readily understood in a particular context. This is true, for example, of one instance where the term employed to designate the moving of mountains from one place to another (1 Cor. 13:2) also means 'to climb over a mountain.' The verse is almost always interpreted in this second meaning, for the moving of a mountain from one place to another would be an unusual type of event. However, there seems to be no point to the native readers in having the Bible expound a faith great enough to enable one to climb over a mountain, for they are accustomed to doing so every day.

Words cannot be treated as isolated units. They are only symbols for activities and situations current among the people who speak the language. Accordingly, one must always test the expression in the light of the native usage, even as in the instances cited above. One other situation, however, also illustrates this same principle. For example, in Kekchi one cannot literally translate Luke 16:22, in which Lazarus is carried to "Abraham's bosom." Such an expression would only be used of a woman and would indirectly imply nursing. The cultural equivalent would be 'side of Abraham.'

The basic problem involved in the analysis of words and their meanings is the proper appreciation of the factors of areas of meaning. Words are not points of meaning but cover areas, sometimes very restricted, but at other times very extensive. One must not be satisfied with finding one meaning or one situation in which a word or expression can be used. The important thing is to discover the area of situations in which such an expression can be employed. There is an impression among some people that the words of aboriginal languages are always very specific and have practically no generic extensions. This is, of course, quite erroneous. For example, in Conob (a language of Guatemala, also called Kanjobal) the stem yaš, which primarily means 'blue' and/or 'green,' also means 'fertile' and 'green wood.' Such extensions are readily understandable. In addition, however, yaš means 'fertilizer' and is also the common term for one's 'goods' or 'possessions.' There are, however, situations in which this latter meaning can be quite ambiguous. For example, it was impossible to use this term in Matt. 19:21 to designate one's treasure in heaven, for the central meaning for such a context with the verb 'have' would be 'fertilizer' and not 'possessions.' One does not want to urge people to store up fertilizer in heaven.

In many cases, of course, the local situation easily explains the extension of meaning. For example, in Cakchiquel (an Indian language of Guatemala) the same word juyu is used for 'field' and 'mountain.' In the rugged terrain, where almost all fields are on the precipitous mountain sides, it is not at all strange that the same word should be used to identify such related features.

There are instances, however, where a lack of distinction seems quite inexplicable, that is to say, from our viewpoint. For example, in Kekchi the same term is used for 'believe' and 'obey.' In terms of Kekchi semantic patterns, believing is equivalent to obeying. Such a cultural attitude (as reflected in the linguistic usage) really has much to recommend it and might clarify somewhat the fuzzy attitudes that some English-speaking people demon-

strate when they declare belief in something but fail to respond by the proper behavior.

The semantic developments in words may at times take what appear to be quite contradictory courses, though in reality it is only a problem of central meanings plus the development of more than one peripheral value. For example, in Cakchiquel the stem lok', of which the central meaning is 'to like' or 'to love,' develops one peripheral meaning of 'to buy.' This constitutes a practical response to a psychological stimulus. On the other hand, a derivative lok'olęj means 'holy.' This denotes primarily a precious object held in reverence. Another derivative lok'obel means 'grace,' 'favor,' and 'goodness.'

Quite frequently the semantic developments in certain languages appear to us to be very contradictory. This is, of course, only because of our perspective. We cannot hope to force our own lexical viewpoints on others. What we must do is to orient ourselves to the different lexical and cultural perspectives. The missionary translator must not assume that his task is "to give the people a language," (they already have one, and quite adequate to meet their needs) but rather he must employ the native language to express the vital truths of the Word of God. He must not be surprised to find, for example, that in the Mazatec (a language of Mexico) a 'hard head' means that one is dumb and a 'soft head' implies mental acumen. In Shulla (a language of the Anglo-Egyptian Sudan) what one would translate literally as 'good bad' means actually 'very bad.' (This is, however, not too different from the English expression, Not just a little bad, but good and bad!)

In the study of foreign languages one must expect to encounter expressions which seem unusual or even contradictory. Kekchi patterns illustrate a number of these types. For example, if one speaks to a little boy (as in Luke 8:54), one must call him 'a little old man.' Likewise, a girl (Mark 5:41) must be spoken to as 'a little old lady.' The Kekchi idioms imply a friendly interest, while literal translations would be interpreted as rude and impolite. In Mark 5:22 the expression "falleth at his feet" must be 'knelt under his feet.' "Kissed him" (Luke 15:20) must be translated as 'smelled his face,' but, of course, the Kekchi readers interpret it correctly as kissing. "To forgive one's sins" is literally 'to endure one's sins.' The same term is used, for example, of a man enduring a sickness or malady. At first glance this type of rendering might be considered as incorrect and giving a wrong impression of God's dealing with our sins or of our relationship to the sins of those whom we are admonished to forgive. However, to the Kekchi speakers this is the only possible expression which would make sense, and it is perfectly understandable, having the same type of meaning as English "forgive."

In Conob the manner of indicating comparison is especially difficult and to us as English speakers very awkward--if not contradictory. For example, "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19:24) must be translated 'the camel goes through the needle's eye more easily behind the rich man as far as entering the kingdom of God is concerned.' Anything that is more than something else, regardless of the characteristic, is always 'behind.' This would seem to be a direct contradiction of the cultural situation where the more important personage always goes ahead, but one cannot argue for obligatory relationships between culture patterns and lexical forms. It is usually the case, however, that the cultural situations do give clues to the meanings of words and pro-

vide circumstances from which certain descriptive expressions may be drawn. For example, in the Conob one designates the "rich" as being 'men of the road.' These are, of course, the merchants who walk through the country selling their merchandize, but they are the rich people in terms of the Conob society. Likewise, "riches" must be translated as 'things of the road.' This is the expression used in Matt. 19:21, where, as was noted above, it was impossible to use the more usual term because of ambiguity with the meaning of 'fertilizer.'

There are a number of cases, however, where cultural parallels appear to be perfectly adaptable, but later examination reveals contradictory situations. For example, one would assume that the pruning of John 15:2, in which the branches of the vine were pruned in order to bring forth more fruit, would be almost the same process as is carried out in the coffee plantations where the Kekchi Indians work. The important difference, however, is that branches of the coffee trees are not cut back in order that they may produce more fruit, but rather, dead branches are cut out and heavily foliated branches are thinned out in order that the sun may shine through. Taking the exact parallel from the coffee tree one would have to conclude that the ranks of Christians are thinned out in order that some of them may produce more. The closest usable parallel in Kekchi is 'help the branches.'

There are a number of types of expressions in the Bible which are a constant source of difficulty to translators. For example, "vanity" (Rom. 8:20 and elsewhere) provides a problem in many languages. In the Cakchiquel, however, this is rendered very well by an expression which means 'ways (also 'thoughts' or 'teachings') which are worthless.' This provides an excellent lexical equivalent to the Greek expression.

In many instances the primary difficulty in translating is one's inability to find words of the same class. For example, in Kekchi there is no simple phrase consisting of a noun plus preposition to parallel the words "enmit against" (Rom. 8:7). Likewise, it is impossible to use "mind of the flesh," since 'flesh' would designate butchered meat. This entire expression "the mind of the flesh is enmity against God" must be rendered 'the body hates God. The word "mind" is incorporated in the meaning of 'hates,' this being an activity of the mind; the 'body' identifies the human, physical nature; and the verb 'hates' defines the enmity of the human nature toward God. A literal translation of this verse into Kekchi would in the first place be impossible, but even if one should artificially construct a noun derivative for "enmity" the form would be without meaning.

A term such as "ordinance" (Greek dikaiōma and Valera justicia) is often difficult to translate as a noun in another language. Frequently, however, it can be changed into a verb expression and convey the proper meaning. In Romans 8:4 one may translate "the ordinance of the law" as 'what the law demands.'

An abstract term such as "love" in "God is love" (1 John 4:8) may cause much trouble because such a process (for in its active meaning it is primarily such) must be indicated by some verb expression, not by a noun. In Kekchi this problem may be handled by translating 'God loves.' The form of the verb is tenseless and generalizing. It is semantically a very adequate equivalent to the Greek text.

In some cases the difficulty in finding proper equivalents for Biblical expressions lies in the lack of corresponding prepositions. For example, in Kizanaki (a language of Tanganyika, Africa) there is no immediate parallel to "before" in "the prophets that were before you" (Matt. 5:12). This expression can, however, be rendered as 'the prophets were here when you were not yet here.' This is the regular manner of expressing priority in temporal sequence.

Expressions which are perfectly possible in some languages are completely meaningless in others. This may be because of the grammatical structure or the lexical possibilities in the language. "Hope that is seen is not hope" (Rom. 8:24) is quite understandable in English because the term "hope" not only identifies the process of hoping but also the object of the hope. This is not the case in some languages, where the term 'hope' may only mean a process. The situation is even more complicated where the native term may mean literally 'to wait for,' as is frequently the case. In such languages one can, however, still translate Rom. 8:24 simply by shifting to verb expressions, e.g., 'if we see what we are waiting for, we are really not waiting for it.'

More subtle problems of lexical possibilities are encountered where one must define accurately the relationship between certain noun expressions. Such an expression as "the law of sin and of death" (Romans 8:2) is especially complex if one attempts to follow any automatic procedures of matching types of grammatical constructions. In the Greek the nouns "sin" and "death" occur in the genitive (which also indicates possession), but the genitive defines a number of other relationships, e.g., source, cause, part as to the whole, and general characteristics. Some translators have assumed that one can always take such a genitive expression in Greek (or its English equivalent, usually translated by "of") and without difficulty transpose such forms automatically into another language. This is by no means the case. In some of the Maya languages there is a so-called possessive construction which does define a number of relationships, e.g., possession (e.g., 'his house the man,' meaning 'the man's house'), part as to a unitary whole (e.g., 'its top the mountain'), essential quality of a substance (e.g., 'its redness the rose), action as to the actor (e.g., 'his loving my father,' meaning 'my father's love'), and action as to goal (e.g., 'their being shown the children,' meaning 'the children are shown'). There are, however, a number of relationships expressed by the Greek genitive and the English "of" which are not included in this Mayan construction, and one of them is the expression noted above, namely, "the law of sin and death." In reality sin and death do not possess the law, nor are they a part of it in the same sense as the Mayan construction defines the relationship. The expression of Romans 8:2 may, however, be defined as 'the law which declares (or 'shows') sin and death.' This is the construction which may be used conveniently and effectively in several of the Mayan languages.

There is a prevalent tendency for people to think that so-called aboriginal languages are quite inadequate in their patterns of expression. This is usually because the translator has not sufficiently investigated the usage, or because any such investigation is prejudiced and distorted by preconceived ideas of what the language should contain. All languages have their own systems, some of which are elaborate and some much simpler, but all of which are adequate to describe all the relationships experienced by the speakers. Nor must we assume that the patterns of life of such non-literate people are too simple for them to have adequate means of speaking about the same types of complex phenomena with which we may be familiar in our own culture. The Kekchi tense patterns,

for example, are different from ours, but they are quite adequate. However, instead of the division into the so-called past-present-future trichotomy, Kekchi possesses a completive-incompletive-tenseless system. The completive tenses are divided in turn between remote-past completives and immediate-past completives. The incompletive tenses are divided into potentials and simple futures. The tenseless forms are used without primary reference to time, but may be used of present activity. There is also an affix indicating a type of customary action and this may be added to any basic tense form. Such a system as Kekchi possesses is perfectly adequate to designate the essential temporal distinctions and in many ways is every bit as "logical" as anything which we have in English. The only reason why it might seem somewhat less logical is that our techniques for describing logical relationships are so largely a reflection of our own linguistic system.

In the matter of lexical preciseness aboriginal languages can also be amazingly explicit. For example, in Conob if one wants to say 'he leaves,' an appropriate form is chibescanelba. This is made up of (1) a prefix chi-, which indicates the third person subject, (2) a reflexive suffix -ba which denotes that the process involves the subject, and (3) a triple-verb compound, consisting of the stems bes 'to leave,' can 'to remain or stay,' and el 'to go out.' In terms of lexical explicitness this is not at all inferior to anything which one might find in more familiar languages.

The lexical structure of languages is not, however, revealed simply by isolated illustrations of specific items which may strike one as perhaps more or less peculiar or interesting. These so-called aboriginal languages also possess means of identifying various states of being quite as extensively as we do. The only difference is the fact that the expressions are simply not the same as those we are accustomed to. It is true that in some languages there seem to be inadequate terms to define psychological states, but in other cases such areas of experience are very systematically covered. For example, in the Conob language all the psychological states are described as being activities or characteristics of the abdomen. (This same general pattern occurs more or less in all the Mayan languages.) The following expressions are illustrative of the manner in which the various psychological states and attitudes are described and identified:

Conob expression	English equivalent
'what comes from the abdomen'	the will
'to have a dog's abdomen'	to be a mean person
'to think in one's abdomen'	to repent
'the abdomen dies'	to love
'cried in his abdomen'	to have pity
'to have a large abdomen'	to comfort
'to have a red abdomen'	to be angry
'to lose one's abdomen'	to marvel
'to have a straight abdomen'	to have faith
'to enter one's abdomen'	to believe
'to rise up in one's abdomen'	to be aggravated
'to fall down in one's abdomen'	to be dismayed
'to have two abdomens'	to doubt
'to have one abdomen'	to be at peace

'to be mixed in one's abdomen'	to be disturbed
'to hurt in one's abdomen'	to esteem
'to give one's abdomen'	to persuade

The Conob term which we have translated here as 'abdomen' defines primarily the viscera. It is functionally equivalent in the lexical patterns to the "heart" of English, in that it is the focal center of the personality. In meaning, however, it can have both a literal and a transferred meaning, even as "heart" in English possesses both a literal and a metaphorical significance.

In some cases the expressions employed in various aboriginal languages are amazingly rich in connotative and spiritual significance. For example, in Kekchi "peace" is translated by an expression which means literally 'quiet goodness.' In some languages this same word is rendered 'to sit down in one's heart.' "To worship" means literally in Kekchi 'to consider precious.' Such an expression has valuable expository implications. The word for "neighbor" in the same language is a compound made up of the words for 'older brother' and 'younger brother.' Such a term indicates even more forcibly than English the significance of being a true neighbor to those in need, and its use is especially valuable in the story of the good Samaritan, who, though he was from an ostracized and despised ethnic group, yet was a neighbor ('brother') in the true meaning of the term.

In Conob the expression used to translate "convert" denotes primarily 'to change,' but the usage of this term is specialized in meaning. For example, it is used to describe the metamorphosis of a caterpillar to a butterfly. For the Conob preacher there is a whole sermon in a single word.

In the Karre (a Sudanic language of Africa) the expression used for the "Comforter" appears on first consideration to be inadequate, for it means literally 'one who falls down beside a person.' The figure of speech, however, comes from the experience of those unfortunate victims who have fallen along the pathway and for whom there is no help unless some merciful traveler comes and kneels down beside them to assist them in their dire need. Such a helper in the Karre is called 'one who falls down beside.' This is certainly not an inappropriate term to identify the function of the Holy Spirit.

Far from being inadequate in the expression of spiritual truths which can speak profoundly to the human soul, many aboriginal languages show amazingly appropriate and usable lexical forms. Each language has its own features of excellence, but each has the capacity of conveying to men the essential truths of the Book of life.

The following chapters of this book are designed to illustrate in rather detailed fashion the specific application of the foregoing principles to the problems which the translator faces. In order to present the translator with material which is more or less representative of the various types of text which he must translate in the New Testament, the following passages have been selected with regard to both lexical and grammatical problems. The first chapter of Mark has been chosen as illustrative of fast-moving narrative, with more or less simple grammatical structure. The first eighteen verses of the first chapter of John represent special difficulties because of the abstract words, the unusual figures of speech, and the ultra-simple syntax, though with some special ambiguities. The first chapter of Romans is illus-

trative of Paul's doctrinal, expository writings. Ephesians 1 on the other hand has more abstract nouns and much more complex syntactic structure. Revelation 13 has been chosen as typical of the symbolic, figurative style employed in the Apocalypse. There are, of course, a number of important variants from the types illustrated by these sections, for example, the style and content of Hebrews and the poetical language in the first two chapters of Luke. On the whole, however, the passages discussed below will at least illustrate most of the problems and suggest certain types of solutions.

In treating the various difficulties encountered in each verse of the selected passages, the discussions are generally subdivided under four headings: text, exegesis, lexicon, and syntax. Where in any one verse there may be no pertinent problems under any of these headings, the section in question is simply omitted without comment. The reader should realize, however, that this commentary makes no claim to deal with all the problems which are significant to the translator. Many of the textual problems are omitted because they are too specialized for consideration in this type of analysis. Practically all the historically significant data are omitted, and hermeneutical features are only discussed when they are closely related to the detailed exegetical analysis. This commentary is designed to be supplementary to other, fuller commentaries. It is in no sense a substitute for them.

On the other hand, the present commentary does discuss matters not normally found in other traditional treatments, for problems are treated, not so much in the light of the meaning of the Greek, but rather in how this meaning (or meanings, when alternative possibilities exist) can be translated into other languages. This frequently necessitates a very close examination of lexical relationships--in some instances to even a greater extent than one finds in the average commentary, where, as is to be expected, certain lexical problems are not considered, simply because they do not present problems to speakers of Indo-European languages, of which Greek and English are two.

Under the heading of Text are considered those discrepancies of reading and versification which pose certain difficulties for the translator. On the whole, these problems are not extensive nor complicated, for the rule of the Bible Societies (see Rule 11 of The Guide for Translators, published in the Appendix to Bible Translating, as well as available separately) legislates on the inclusion of most disputed items, at least in footnotes, if not in the text. For the so-called missionary translations (translations made for newly Christianized groups) it is best, in so far as possible, to avoid all problems which pose difficulties in understanding--factors which are always present when critical features are introduced into translations for people who are not prepared to judge such textual matters.

Under Exegesis are treated those problems in analysis of meaning concerning which the translator must make some decisions before being able to translate adequately. There is no attempt made to legislate as between conflicting exegetical views. But the writer has attempted to call the attention of the translator to typical exegetical problems in order that he may understand the problems involved in translating such passages into another language.

The primary emphasis of this commentary is given to the sections of Lexicon and Syntax. In analyzing the lexical problems and the difficulties of adequate equivalence, there are a number of illustrations drawn from the work

of various translators in a number of different languages. In instances where it has been necessary to indicate disapproval of forms and renderings, all reference to the language has been purposely omitted in order not to direct criticism against the translator. No purpose would be served by the naming of the languages in question. There is, of course, a repetition of vocabulary in the various sections, and to avoid a constant reviewing of previous materials and the necessity of many footnotes, those words which have been previously discussed are starred in the text. Those verses in which such words are discussed are listed under these words in an alphabetical index in the back of the book.

It may be somewhat surprising for some to learn that translators make many more mistakes in the solution of syntactic problems than in any other matter. It would seem at first glance that the lexical problems[1] (the meanings of words) would be the most difficult, but constant use of the language and vigilant care can eliminate most of these errors. To many language students, the complex maze of morphological forms (the complicated types of words) seem to be the most confusing, and yet on the whole these forms are so fixed that the native language helper is able to provide the correct patterns. In the matter of syntax, however, there are usually so many alternative possibilities and such a tendency to overlook the study of arrangement of words, once one has somewhat mastered the vocabulary, that the results are frequently deplorable. In many translations all the words are perfectly correct in form and intelligible, but the translation is literally meaningless because translators have insisted in employing the syntactic forms of some other language. For example, a translation of the New Testament into one of the languages of Africa follows the King James Version with strict literalness. It is almost equivalent to an interlinear translation of the traditional English text. The result is that the translation is only partially understandable. What makes the situation all the more confusing is that recently translated portions of the Old Testament follow the Segond French version with the same dogged literalism as the New Testament follows the English. No language can have such contradictory syntactic patterns as to be adjustable both to English and French. The translation is a string of words with some of the phrases making sense, but the basic syntactic patterns of the language are violated to the extent that the translation is artificial and in many cases meaningless. It was recently reported that in another instance a native school teacher of Africa who was using the Bible in his own language as a means of teaching certain supplementary materials, actually had to look at his English Bible (which he read rather imperfectly) in order to make any sense out of the ultra-literal and syntactically arbitrary renderings in his own language. There are, of course, many difficult portions of the Bible which the native reader is not likely to be able to explain with complete clarity and understanding (the same is true for all of us), but upon reading any portion the native should be able to give

---

[1]In finding adequate terms for material-culture items some translators have found it very useful to employ the picture-book series published by the Standard Publishing Co. of Cincinnati, Ohio. The pictures are drawn with considerable attention to accuracy in material-culture detail. The fact that they are sequential also makes them useful, more so, for example, than similar pictures in some Bible dictionary. Some missionaries have also found it advantageous to translate the text of these booklets and then paste the translation over the English. Such material is very important in developing interest in reading.

some idea of what it means, even if it is a wrong idea. But the number of instances is tragically large in which natives have to puzzle over translations for a long time, only to reply in the end that they simply cannot get any meaning out of it. This is not because of any lack of faithfulness on the part of the translator, but largely because of his having overlooked the significance of making the necessary syntactic adaptations to the language into which he is translating.

Some of the syntactic problems suggested may seem rather extreme to the reader, simply because an attempt has been made to treat the contrastive types, rather than the more ordinary matters of simple change of word order. These matters of minor details (which are discussed in Bible Translating) are left to the translator to analyze. On the other hand, one should not be led to believe that the suggested "re-translations" suggested in the various sections are to be preferred to the more traditional forms which are closer to the text. The suggested translations are only illustrative of what is necessary in certain cases in which the syntactic patterns are quite different. They are only to be followed in preference to the basic text when the syntactic problems are parallel to those described in the specific sections.

In discussing the translation problems illustrative materials are taken not only from aboriginal languages but also from the more standard translations in various European languages. There are, or course, a number of translations in English which illustrate a wide variety of solutions to various lexical and semantic problems. Rather, however, than attempt to cite renderings from a number of English translations, an arbitrary choice has been made of three: the King James Version (AV), the American Revised Version (ARV), and the Revised Standard Version (RSV), published in 1946. The American Revised Version has been chosen for the basic text, since in its literalness of form, conformance to the Greek, and better textual background than the AV it is perhaps the most adequate basis for translation available in English. The AV is cited frequently to represent the more traditional renderings. The RSV has been chosen as more or less characteristic of the modern versions in English.

Of those versions in foreign languages a selection has been made of the Segond version in French, the Luther version in German, Cipriano de Valera version in Spanish (called here Valera), and the Hispano-Americana Version in Spanish (indicated by H-A). References to the Greek text (unless otherwise stated) are to the Nestle sixteenth edition.

The Segond French version has been chosen because of its wide popularity on mission fields where French is spoken and also because of its many excellent qualities. As regards conformance to the original text, it appears to be a little more conservative than the Synodale. It should be noted, however, that the French tradition of translation is quite different from the English. In the adaptation of form to French syntax and style, while at the same time preserving the meaning of the original, the French translators have shown great ability and on the whole have won a much wider acceptance for their translations among their constituencies than have translators in the English-speaking world. The French church has not had the precise equivalent of the King James Version.

The Valera is cited frequently because of its importance in all the Spanish-speaking world. In terms of traditionalism of rendering, it is, of course,

further removed from colloquial Spanish usage than the King James version is from Modern English forms. As illustrative of more modern Spanish and particularly those forms of speech employed in Latin America, the Hispano-Americana is cited.

When the translations in various European languages are given, they are accompanied by rather literal translations, which, of course, do not do justice to the renderings. The translations are, however, purposely literal in order to point out the formal differences. Freer translations would defeat the purpose of the citations, except for those acquainted with the European languages in question, in which case there would be no need whatsoever of a translation.

Mark 1

Title

Text

There are a number of alternative titles for the Gospel of Mark. These are "According to Mark" (ARV), "The Gospel According to Mark" (RSV), "El Santo Evangelio según San Marcos" (Valera), and "Évangile selon Marc" (Segond). In any diglot publication one should employ that form of the title which will match the accompanying text. In a monoglot a title should be employed which (1) follows the general trade-language usage of the area, if this is a good one, e.g. the Segond, or (2) coincides more closely with the better Greek texts. The usage in many Spanish-speaking areas is illustrative of this second alternative, for the Valera introduction of 'holy' as a modifier of Gospel, and of 'saint' as a modifier of Mark is rejected as departing too far from the Greek title. (Compare the AV.)

The best Greek texts have only kata markon, which is translated literally in the ARV. It is usually preferable, however, to give a title to the book which is slightly more indicative of its contents. Accordingly, the Segond and RSV usage is more generally followed.

Lexicon

If one employs a form of "Gospel" in the title (this is recommended), there is an immediate difficulty as regards the lexical form of this important word. (See BT.[1]) In all cases it is recommended that if possible the word Gospel be translated into native lexical items meaning something like 'good news,' 'good report,' 'good information,' 'glad tidings,' etc. The transliteration of some trade-language term, even though the usage may have a certain tradition, is not the most recommended practice. The title of this book should attempt to reflect something of the startling interest implied in the Greek euangelion, literally, 'good message.' (See comment on 1:1.)

Syntax

The type of generalized phrase of process indicated in the English expression "according to" is seldom capable of literal translation in languages having structures differing widely from Indo-European types. In general, such an expression of process must be turned into a verb expression if it is to be adequately and naturally rendered into the native language. The most common verb used is the one 'to write' (or as in some instances 'to mark on paper'). Hence this title reads literally in some languages 'the good news which Mark wrote.' Where a relative clause attributive is not possible in the syntax, one may translate 'Mark wrote the good news thus.'

---

[1]Throughout this commentary BT is an abbreviation for the book Bible Translating, written by Eugene A. Nida, and published by the American Bible Society, 1947.

Note that these syntactic modifications are not made for the sake of novelty of expression or necessarily for greater intelligibility, but as in all types of syntactic change, the basis for modification is purely the grammatical requirements of the language in question.

Chapter heading

Some translators prefer to employ simply a large numeral to indicate the chapter division. If, however, some word is also desired, a native name for a 'part' or 'section' may be used. In Mixteco, the chapters may be named as 'big one,' 'big two,' 'big three,' etc., and the verses may be called (though not named in the text) as 'little one,' 'little two,' etc. If a verb expression is more desirable, one may employ some such title as 'where one begins,' 'where two begins,' etc. Whatever the usage, one should be consistent throughout.

1 "The beginning of the gospel of Jesus Christ, the Son of God."

Text

There is some evidence for the omission of "the Son of God" from a critical text. (See Nestle and ARV note.) In accordance with Rule 11 of the ABS Guide,[1] this expression should not be omitted, though in critical editions it may occur with, or in, a footnote. For missionary translation it would be unwise to relegate this expression to a footnote, or to indicate the textual difficulty. (See BT relative to such textual problems.) There is little if any advantage, and frequently much harm and misunderstanding, when one introduces textual problems into translations designed for people who lack the background or educational facilities for understanding or appreciating textual difficulties.

Exegesis

The expression "of Jesus Christ" may be either subjectively or objectivel related to "the gospel," that is to say, the good news brought by him or that concerning him. It is apparently the objective relationship here, as the good news concerns Jesus Christ.

The verse as a whole may be interpreted as a title or heading for the subsequent section, or it may be understood as an introduction to the book.

Lexicon

The word "gospel" has already been treated under the title. An additional note should be made as to the connection of this word with the following verses. The Greek word angelos, translated "messenger" (ARV), contains the same stem as occurs in euangelion 'good message' or 'glad tidings.' If it is possible in the translation to connect the lexical elements occurring in "gospel" and "messenger," one could transfer to the following section something of the significance of the opening title.

[1]The Abbreviation ABS Guide will be employed to refer to A Guide for Translators, Revisors, and Editors, published by the American Bible Society, and conforming to the similar Guide published by the British and Foreign Bible Society

In some languages it is necessary to distinguish various aspects of the expression 'good news.' For example, in Eskimo[1] one must differentiate formally between 'good news to hear' and 'good news to speak.' That is to say, one must differentiate the hearers' or speakers' viewpoint. In this instance, it is for the hearer to learn concerning Jesus Christ.

The name "Jesus Christ" should usually be employed in a transliterated form. (See BT on Transliteration.) Some translators have attempted to translate the word "Jesus" as some form meaning 'savior' and "Christ" as an expression meaning 'anointed.' On the whole, this is not a recommended practice, for the terms "Jesus Christ" have become identical in usage with a proper name. In some areas of North Africa, where Mohammedan and Arabic influences have been prominent, an Arabic borrowing such as Mesiya (related to Messiah, a borrowing from Hebrew) has been employed. Such borrowings from Arabic by way of Mohammedan cultural influence may be legitimate, but the connotation of such borrowings should be carefully noted.

The expression "Son of God" should be translated literally. It is primarily a Messianic title.

In determining a word for "God" see the comments in BT. It cannot be emphasized too much that a native expression for God is usually superior to a borrowed term. Where, however, as in most of Latin America the Spanish or Portuguese terms have resulted in the almost total disappearance of earlier forms, it may be necessary to employ such trade-language expressions. A similar situation seems to have occurred among some of the non-Mohammedan tribes in the Sudan, French Equatorial, and French West Africa. But sometimes the failure to use a legitimate native term is simply the result of the early missionaries employing such a term as Allah because they had not investigated local beliefs. The exclusive use of Allah for "God" has a distinct disadvantage when one must speak of "gods." To pluralize the term Allah is rather disconcerting to the native speaker. Provided there exists a satisfactory background of belief, one should not hesitate to employ for "God" such native terms as 'Greatest Spirit' or 'Eternal Spirit.' It is true that such descriptive terms emphasize only certain aspects of God's nature, but it must also be remembered that such Hebrew terms as El, Elohim, Jehovah, and Adonai likewise conveyed specialized meanings in their so-called etymological values.

Syntax

The first syntactic difficulty encountered with this verse is the absence of a verb expression. In some languages a title, such as this is, may be readily translated without a verb, but in others such a verbless sentence or expression would be confusing or interpreted as a part of the following sentence. (One should not depend wholly upon punctuation to isolate an unnatural syntactic expression.) In a language where the verbless character of the title is the only difficulty, it is legitimate to introduce some such preposed elements as 'this is.'

[1]References to Eskimo will refer to the Eskimo dialect of Barrow, Alaska, unless otherwise stated.

More difficult than the verbless problem, is the one involving the process noun "beginning." In many instances such a noun expression cannot be translated literally. Accordingly, one must shift into a verb construction such as 'thus begins the good news...' This order of words may be impossible, but the adaptation of order is a problem for each individual language. (See BT on Order of Words.)

The appositional construction in "Jesus Christ, the Son of God" is not possible in some languages. All such appositive expressions must be changed into constructions consisting of head words plus relative clause modifiers, e.g. 'Jesus Christ, who is the Son of God,' or into constructions consisting of paratactic clauses in an attributive relationship, e.g. 'Jesus Christ, he is the Son of God.'

Depending upon various syntactic requirements, this initial verse may be translated in some languages as 'The good news about Jesus Christ, who is the Son of God, began thus.'

2 "Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;"

Text

The ARV reading is completely attested by the critical Greek texts and should be followed. The Textus Receptus, as reflected in the AV reading "in the prophets," is considered to be a correction of the original in an attempt to harmonize the difficulty in ascribing to Isaiah alone the double quotation from Malachi and Isaiah.

Format

There are certain distinct advantages in the indentation of material quoted from Old Testament sources. In the absence of quotation marks (see BT as to their use), the indentation and so-called poetization of lines makes it possible to identify the extent of the quotation and helps to set it off from the rest of the text. Translators should be careful to indicate in a manuscript the exact format to be desired and the precise length of the lines to be included in such indented portions. It is not, however, necessary to follow the ARV format as to line division, for in some languages the resultant lines might be very disproportionate, and the syntax may not easily permit such divisions.

Lexicon

For a discussion of the word "prophet," see BT.

The native expression 'to send...before my face' may be meaningless or at least very awkward. The term "my face" must frequently be changed to simply 'me.' Accordingly, the translation may read 'I send my messenger before me.' The addition of the word 'face' might mean that the messenger was to remain facing the sender or immediately in front of the sender. Every such figure of speech must be carefully investigated.

The translator must not assume that he is obliged to find such a generic term as "way." A simple native word 'road' is perfectly adequate. If possible, however, this 'way' should be distinguished as to size from the 'paths' of the following verse.

Syntax

The introductory as clause must at times be changed to an independent type of clause, such as, 'it is written thus...'

For languages, e.g. Aztec,[1] where the passive is rare if not impossible, this construction may be translated 'the prophet Isaiah wrote thus...'

The native syntactic constructions governing types of apposition may require the reversal of order in "Isaiah the prophet." The translator must investigate whether the language in question prefers or requires proper names plus qualifiers or qualifiers plus proper names, e.g. 'Isaiah the prophet' or 'the prophet Isaiah.' For languages not permitting apposition of this type, one may translate 'Isaiah who was a prophet,' or 'Isaiah, he was a prophet.'

In some instances the who clause following "face" would be misplaced, for in certain languages all such attributive clauses must be immediately juxtaposed to the word which they modify. Accordingly, the order must be changed so that 'my messenger' is final to the first clause, or the relative clause may be changed into a paratactic expression, e.g. 'he shall prepare thy way.'

3 "The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;"

Lexicon

The use of "voice" as a substitute for the one speaking is a perfectly permissible figure of speech in English, but in some languages it is not intelligible. Accordingly, the lexical elements of this expression must be changed to 'one crying with his voice,' or simply 'one crying,' if the addition of the word 'voice' is not permitted with a verb such as 'crying.

The term "wilderness" is translated by a variety of expressions in various languages. (See BT.) The predominant feature of such an expression should involve the absence of human inhabitants, not the scarcity of vegetation (a feature which is almost impossible to translate intelligibly in tropical areas). 'Where no one walks,' as in Navaho, is very good. 'Where people do not live' is also acceptable. The Bolivian Quechua expression 'the silent pampa' (the pampa is the closest equivalent to 'open grass land') is very excellent and picturesque.

A term for "Lord" may cause considerable difficulty. (See BT.) The basic sense should be 'one who has authority over one.' In some languages such

[1] All references to Aztec apply to the Northern Puebla dialect, unless otherwise stated.

an expression is almost equivalent to English boss. The translator should not hesitate to use a term which is startlingly real to the native, provided, of course, that the connotation is not detractive or improper.

To 'make his paths straight' may seem completely out of question to natives living in rugged jungle terrain, but the figure of speech is probably acceptable of understanding and teaching in practically every language. Note that when a literal translation does not give an entirely wrong meaning or results in something quite unintelligible, it should be employed, even though the figure of speech may be somewhat new. The translator is not called upon to rewrite the Bible, but rather to render it into the native language.

4 "John came, who baptized in the wilderness and preached the baptism of repentence unto remission of sins."

Exegesis

The order of the Greek words makes possible another interpretation of the first part of this verse. Note the RSV rendering "John the baptizer appeared in the wilderness, preaching the baptism..." Valera disregards the Greek egeneto, literally 'it happened' or 'it became' (reflected in the ARV "came"), by translating bautizaba Juan en el desierto, literally 'John was baptizing in the desert.' Segond employs parut 'appeared' but adopts a middle-ground interpretation between the ARV and RSV. On the whole, however, it does not make any great difference which interpretation is used.

The dependent phase "of repentance," as an attributive of "baptism," defines the primary characteristic of the baptism. Such a relationship between noun expressions may be called descriptive. It is a baptism having to do with repentance.

The word "unto" in "unto the remission of sins" translates literally the Greek preposition eis 'into' or 'unto.' The preposition in question may define either purpose or result, or perhaps a blend of the two ideas. At any rate it is ambiguous, but in many languages such ambiguity cannot be retained. Most exegetes and translators adopt the interpretation of purpose, cf. AV and RSV "for," Segond pour, and Valera para, but note Luther's zu 'to.'

Lexicon

For a discussion of "baptism" see BT. It should be repeated, however, that it is not the policy of the Bible Societies to publish translations of the Bible which employ controversial expressions in the translation of this term. Furthermore, translators should not make the use of a particular term a means of stirring up controversy between various church groups. An expression such as 'to shake water on,' which was proposed in one of the translations in central Africa, is completely unacceptable, for there are Christian groups in the area which do not share this interpretation of baptism.

The translator should also be cautioned against taking an expression

from the native religious system unless he is confident that he has obtained information on all aspects of the native procedure. In one instance an idiom 'to wash ceremonially with water' was employed, since in the native religious system it was a practice to 'wash ceremonially' with the pulp of yucca and similar plants. The washing, however, does not include the mode of baptism practiced by certain groups and the corresponding pagan rites are pre-healing practices. Finally, the term 'to initiate with water' or 'to set aside ceremonially with water' was employed. This carries some of the primary religious significance of baptism and leaves completely to the reader the interpretation of the mode of baptism.

It may not be possible to find a word with the specialized connotation of the English word "preach," a derivative of Latin praedicare 'to speak forth' and a translation of Greek kērussō 'to announce.' In some languages one must use a simple term 'to say' or 'to announce.' The connotation must be gathered from the context.

For a discussion of "repentance" see BT. Note, however, that the underlying meaning in the Greek is 'to change one's mind.' This must not be confused with "conversion," which is primarily a change of direction. "Repentance" may be translated as 'to think differently about sin' (in some languages the object of the changed thought must be indicated), and "conversion" may be rendered as 'to turn away from sin.'

"Remission" (Greek aphesis, literally 'a letting go') translates the same Greek word as is also rendered "forgiveness." The expressions employed to indicate this process are quite different. In some instances it is rendered 'to straighten them out concerning.' In the Shulla language the expression for forgiveness is literally 'to spit on the ground in front of.' This designates the native practice of formally indicating forgiveness. In Eskimo "forgiveness" is translated as 'from now on to think about them [transgressions] no longer.'

For a discussion of a term for "sin" see BT.

Even more difficult than the analysis of the lexical units "baptism," "repentance," "remission," and "sins" is the problem of relating these four words. Prepositions in the Indo-European languages can express a variety of causal and functional relationships, but in many languages there are no such "function" words; and any such terms as may denote processes, e.g. at least the first three of the above four terms, are usually translated by verbs. Even the word "unto" must frequently be expressed by a verb. Since, however, these lexical problems are so closely associated with the syntactic problems they will be discussed in the following section.

Syntax

A preliminary discussion of this verse is included in BT, but certain additional factors may be examined. The primary difficulty in translating this verse into various aboriginal languages is the common problem of finding practically all expressions of process translatable only by verbs. (For example, this is true in the Mazatec language.) In this particular verse one must frequently make verbs out of "baptism," "repentance," and "remission." To do this means that one must also supply subjects and

objects where necessary, and the relationships between the constituent lexical units must be treated as relationships between verbs and clauses. Such changes should not be inspired by any attempt to "explain" the meaning of the difficult text, but in many languages these changes are necessitated by the particular grammatical structure. In this verse the result of noun to verb shifts may result in some such rendering as 'he preached that people should be baptized when they repented in order that their sins would be forgiven them.' In this translation the descriptive relationship of "repentance" to "baptism" is interpreted as broadly as possible by a 'when' clause. The purpose indicated in "for" (AV and RSV) is indicated by 'in order that.' The objective relationship of "sins" to "remission" is indicated by making the 'sins' subject of the passive form of 'be forgiven.' The subject, possessive, and objective items, namely, 'they,' 'their,' and 'them,' are introduced to satisfy the requirements of the syntax.

A still further difficulty is encountered in this verse in a language which does not possess a regular passive type of construction.[1] Accordingly, the proposed translations of 'should be baptized' and 'would be forgiven' are impossible. A rendering of this clause must accordingly be something as follows: 'he preached that he would baptize people when they repented in order that God would forgive them of their sins.' With an active expression for 'forgive' it is necessary to introduce a subject, and the only subject which may be introduced in this context is God.

A further note should be made relative to the word "sins" in possessive relationships. Many languages require that certain types of words must be associated directly with some possessor. Accordingly, in such a language sins may not exist in the abstract but only in relationship to people. This does not mean that the term for 'sin' lacks a generic quality, but it does mean that it must be associated with individuals, even though such individuals may be generalized and indefinite. Accordingly, a generic, abstract "sin" must be translated as 'people's sins' or 'people sin.'

5 "And there went out unto him all the country of Judaea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins."

Exegesis

It is obvious that the two occurrences of "all" in this verse must be taken as hyperbolic, rhetorical expressions, since John's severity turned many people away; but this does not mean that the translator should attempt to change these occurrences of "all" by such renderings as 'many' or 'almost all.' We must translate the text and leave any such interpretive and explanatory matters to commentaries or context.

Lexicon

The transliteration of proper names is adequately treated in BT, and no

[1] One must not think, however, that the lack of a passive is characteristic of aboriginal languages. Where, for example, Aztec must shift passive constructions to active ones, Shulla prefers to shift as many active constructions as possible into a passive form.

further mention of these problems will be made in this commentary.

The expression "all the country of Judaea," as a means of denoting all the people of Judaea, is a very readily understood figure of speech in many languages; and yet in others it is unintelligible, particularly if the term for "country" is identical with the meaning of 'ground.' In such a language the 'ground of Judaea' cannot be spoken of as 'going out.' The necessity of introducing a personal subject makes the use of 'the people' completely legitimate. Accordingly, this expression may be rendered 'all the people of the country of Judaea.' Similar lexical extensions are advisable when "the world" denotes the people in the world, e.g. John 6:33, 51.

In translating "confessing" it is well to avoid any ritualized word. A simple statement, such as 'admitted they had sinned,' or 'spoke about their sins openly,' or 'told that they had sinned,' is completely adequate. Note also that in many contexts a shift from the noun "sins" to a verb expression is highly desirable.

A term for "river" does not exist in some languages because such natural phenomena are nonexistant in the area. In some cases 'a great deal of water' is sufficient.

Syntax

The first word of this verse introduces a very common problem of syntactic accommodation in many languages. The ARV and the AV (to a much lesser extent the RSV) conform rather closely to the Greek style in employing the connective "and" between many clauses and sentences where this would not be natural or even in good literary taste in modern English. The Valera and Luther translations are equally rigid in following the Greek, but the Segond has not automatically translated each of these Greek connectives. There are some aboriginal languages in which the Greek style is very easily and naturally paralleled, e.g. in the Tarahumara language of Mexico; but in many languages the automatic consistency in following the ARV, AV, or the Greek, results in unnatural expressions and at times completely ambiguous translations. This is especially true in a language where the word usually translating "and" is primarily an indicator of accompaniment, e.g. in such an expression as 'John and Peter,' which could be more properly retranslated as 'John with Peter.' Note that of the following eighteen verses "and" is employed in the ARV to introduce sixteen. The Segond on the other hand only introduces one of these verses with et 'and.' Note again a basic principle: if in translating into another language one can preserve the form of the Greek (or the text language, if it is other than Greek), this should be done, provided that the results do not produce ambiguity, unnaturalness, and obscurity. Otherwise, one should attempt to render the meaning of the original and not obscure or distort it by automatic rigidity.

There is an elliptical feature in the second clause of this verse which may cause difficulty. In some languages the verb expression "went out" of the first clause is easily interpreted as also belonging with the second clause "and all they of Jerusalem." But such a syntactic possibility cannot be taken for granted. The translator must find in the

examination of native stories and legends (or the recordings of conversation) that exactly such elliptical expressions are permitted. It is very likely that they are used, but there is also a chance that they are not. One can remedy the situation by one of two means: (1) repeating the first verb expression, e.g. 'and all they of Jerusalem went out,' or (2) combining the two clauses into one sentence, e.g. 'all the people of the country of Judaea and all those of Jerusalem went out unto him.' (Note that this is precisely what is done in the Segond and the Hispano-Americana.)

The final participial phrase "confessing their sins" tends to dangle awkwardly; and if attached literally to the rest of the sentence, it may be wrongly interpreted. In some instances this phrase must be made into a coordinate clause, e.g. 'and they confessed their sins.' The justification (or better, the necessity) for such a change is dependent upon the possibility of such a participial phrase occurring separated from the substantive expression which it modifies.

6 "And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey."

Exegesis

The expression "wild honey" may possibly refer to "the sweet sap of certain trees."[1] It is, however, preferable to employ the more traditional interpretation as being the honey made by wild bees.

Lexicon

Note that the garment was not of camel fur including the hide, but rather a cloth made of coarse, camel's hair. The loose garment in question is roughly equivalent in some cultures to a blanket which is habitually thrown over the wearer in cool weather. In one's zeal to obtain a native technical term for a garment of the same type, one should not run the risk of having this interpreted as a woman's type of dress.

For a discussion of the word "camel" see BT.

In all such cases as this where objects of the material environment are mentioned, the translator may find it impossible to reproduce an exact parallel (except under very exceptional circumstances). He must be satisfied to translate in more or less general terms. Accordingly, a "girdle" becomes nothing more than a 'belt,' and "locusts" may be only 'grasshoppers,' or as in Eskimo 'large insects.'

Syntax

In using the verb expression "was clothed," the ARV, AV, and RSV employ a verb to parallel the verb expression in Greek. This is the acceptable procedure when possible, but one should not hesitate to translate 'he had a garment of camel's hair,' following the Segond, if such an expression

[1] Ezra Gould, International Critical Commentary on the Gospel According to St. Mark. Edinburgh: T. and T. Clark, 1897. Page 8.

is more natural.

I "And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose."

Lexicon

The ARV expression "latchet of whose shoes" is an interesting cultural adaptation--an attempt to make the Greek 'thong (or 'string') of his sandals' more intelligible in terms of present-day culture. For practically all aboriginal cultures, however, it is better to go back to the Greek expression and translate following the RSV 'thong of his sandals,' namely, the leather strips which were employed in tying the leather soles to the feet. In this feature, as well as in many others, the translator will readily note how much closer is the culture of many aboriginal peoples to the culture of Bible times than it is to the present-day western culture of Europe and America. In Eskimo, however, the sandal becomes a 'boot.'

The term "mightier," Greek ischuroteros, refers primarily to personal power, though not necessarily physical power. In some instances the only equivalent expression is 'more important.' A term which denotes merely physical strength is not recommended.

The word "worthy" produces considerable difficulty for translators. The Greek hikanos denotes any kind of sufficiency of fitness. In some instances one may use 'important enough.' In Eskimo the term is 'on the same level.' In certain languages the expression 'to be able' carries something of the significance of fitness and sufficiency (rather than purely permission or potentiality), and accordingly it is satisfactory when no better term is available.

Syntax

The double-verb idiom "preached, saying," introducing a direct discourse, may be translated quite literally and naturally in some languages, e.g. Eskimo. In other instances, however, there is a great confusion, since the use of two verbs of speaking may contradict each other. If this is the case, one should employ only one verb. In some languages both verbs may be used conveniently and effectively, but in a different order. For example, in Mixteco and Quechua it is customary to define the limits of a direct quotation by using two verbs more or less in the pattern of 'he preached,...saying (or 'he says').' (The dotted portion indicates the substance of the direct quotation.) The final 'saying' or 'he says' defines the limit of the direct quotation and is used in a perfectly natural, and, in fact, almost obligatory manner. Actually, in the case of many direct quotations which are not introduced by a double-verb expression in Greek, one must add such a final verb as 'saying' or 'he says,' in order to conform to obligatory syntactic patterns of the native language. If it is possible to follow the Greek pattern with clarity, one should do so; but if the syntax of the native language requires certain adaptations for the sake of intelligibility, one should make the proper syntactic assimilations.

The indication of comparative degree is always possible in one form or

another, but it is frequently not so neatly expressed as in certain Indo-European languages. Such an expression as "mightier than I" must be rendered in some languages as 'he is very mighty, I am not mighty.' Such an idiom, as for example exists in Yipounou (a Bantu language of the Gabon), is not equivalent in meaning to the literal translation which we have given here, but it is actually a type of comparative expression. The translator must find the native way of indicating comparison and should not attempt some fanciful constructions of his own.

The relationship of the two primary clauses within the direct discourse cannot be related in precisely the same manner in many languages. Note that in "the latchet of whose shoes" the relative pronoun "whose" occurs in a syntactic usage as attributive to "shoes." This is on the whole not a very common type of construction. Furthermore the relative pronoun is quite a distance from its antecedent. Frequently one must break the sentence and begin again. The result may be approximately 'he is mightier than I. I am not worthy to stoop down and unloose the thong of his sandals.'

One should not force the native syntactic pattern to conform to a proposed "there" construction as in "there cometh after me he..." In all events the word order should be natural and the subsequent adjustments in construction should be made.

8 "I *baptized you in water; but he shall *baptize you in the Holy Spirit."

Text

The Textus Receptus reads en 'in' with both "water" and "Holy Spirit." Some of the better Greek manuscripts, however, omit the en. (See Nestle. There is better textual evidence for the second en than for the first, but parallelism in the rendering of these coordinate expressions is considered by some as highly desirable.

Exegesis

The AV and RSV "with," Segond de, Valera con, Luther mit, interpret the expressions including "water" and "the Holy Spirit" as types of instrumentals. (Even en with the dative in Greek can be taken as an instrumental and is frequently so used.) In many languages, however, it is necessary to distinguish clearly between "with" denoting instrumentality and "with" denoting accompaniment.[1]

*The asterisk indicates that the word with which it occurs has already been discussed. The reference may be ascertained from the index.

[1]In this commentary we are not attempting to legislate the usage of the translator, but we are attempting to point out the significant data and problems, so that the subsequent choice may be made on the basis of the pertinent facts. The translator is advised to use supplementary commentaries, which will provide more background information than can possibly be presented in this treatment.

Mark 1:9

Lexicon

For a discussion of the term "Holy Spirit" see BT. Almost no expression in the Bible deserves as much careful investigation as this term, since in no other feature do animistic religious systems so closely parallel and at the same time show such marked divergencies from the Christian religion. As in the case of a word for "God," borrowed terms are not recommended, though in some instances it has seemed necessary to resort to such a device. The primary difficulty seems to lie in the fact that any native term designating 'spirit' normally denotes a bad spirit or a disembodied spirit (or soul). The use of a term meaning a disembodied spirit is especially bad, since it indirectly implies the death of God. In instances where a term for 'spirit' denotes both a good or a bad spirit, then the accompanying word 'holy' may be sufficient to identify the Third Person of the Trinity. But if this is the case, in places where only "Spirit" occurs in the text, the modifier 'Holy' must usually be added.

The term for "Holy" causes great difficulty because of possible association with taboo. An attempt to translate the meaning of separation in the Greek hagios by some such expression as 'the separated spirit' usually results in complete misunderstanding or obscurity. On the whole, some such attributive as 'good' is preferable to the meaning of separation, unless such a term is definitely associated with moral and religious values. In those animistic systems where there is a definite relationship between separateness and religion, difficulty may still be encountered since non-moral taboos may be the dominant feature of such situations.

The translator must not assume that usage which has been hallowed by tradition must necessarily be kept. In one instance the first missionaries in the area had employed a word for "Spirit," which actually denoted a disembodied spirit or ghost. The term for "Holy" was literally the word meaning 'white.' These missionaries had assumed that there would be an inevitable association between holiness and whiteness. Actually, there was no such relationship, and the expression used for the "Holy Spirit" meant simply a 'white ghost' to all those who had not been especially instructed to the contrary. The missionary cannot and must not take any figures of speech for granted. For example, one missionary was attempting to explain the evil effects of sin by describing the human heart as 'black.' A native immediately protested by saying that the human heart was red. One should not introduce figures of speech which are not intelligible to native people or not sufficiently fortified by the context so that the expression makes some sense.

9 "*And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was*baptized of John in the Jordan."

Lexicon

The introductory expression "it came to pass" (a translation of Greek egeneto) can only rarely be translated satisfactorily into another language. Translated literally, it may be almost meaningless. But even the syntactic constructions which would permit a similar preposed verb of general time relationship are very restricted in most languages. The Segond and RSV translations, which simply omit the Greek egeneto "it came to pass," are probably to be preferred in many cases. One may translate

simply as "In those days Jesus came from Nazareth..." (RSV).

The ARV "of John" is not a good translation of the Greek, which employs the preposition hupo 'by.' Compare RSV "by," Segond par, and Valera por. This is a simple statement of agency, and in many languages the passive must be shifted to an active, i.e. 'John baptized Jesus.'

In some languages classifiers are obligatory with proper names. (See BT on Classifiers.) For example, one does not say simply 'Nazareth,' 'Galilee,' and 'Jordan,' but rather 'town Nazareth,' 'country Galilee,' and 'river Jordan.' If such lexical classifiers are regularly used in the language with proper names, they may be legitimately added. Furthermore, their addition is a distinct advantage for it provides some keys to the significance of otherwise meaningless terms.

10 "And straightway coming up out of the water, he saw the heavens rent asunder, and the *Spirit as a dove descending upon him:"

Text

The Textus Receptus reads ep' auton 'upon him.' This is followed in the AV, ARV, RSV, Segond, and Valera, but some scholars greatly prefer the Nestle reading eis auton 'into him.' The translation of 'into' is somewhat easier in some languages, for there is frequently a distinction made in the expressions translating "upon." One word may signify immediately touching, as a book resting upon a table, and another may denote the position of an item above another, but not touching.

Exegesis

It should be noted that Jesus is the subject of the expressions "coming" and "saw." The extent to which this phenomenon was evident to others is not precisely indicated.

In certain languages there is only one general word for both "sky" and "heaven" (this latter word in the sense of God's abode). This is true, for example, of Greek, French, and Spanish. In other languages there may be a distinction between the immediate sky and a celestial abode. English has this distinction, but the traditional practice in many contexts has been to use "heavens" to denote the sky, and "heaven" to indicate the celestial abode. Note the contrast employed in the AV and RSV in verses 10 and 11. The Greek form is a plural in both instances, as is reflected in the ARV usage. There are no precise criteria which we may employ to know whether the celestial abode was actually "rent asunder" (ARV) or "opened" (AV and RSV); but it is probably sufficient to indicate that the sky is intended. However, the voice (verse 11) should be designated as coming from the celestial abode, since it is indirectly identified as God's voice. If it is possible to be ambiguous in this context, even as the English is somewhat ambiguous, and Greek, Spanish, and French are completely ambiguous, then it is preferable to do so. If, however, distinctions must be made, one should be fully aware of the implications involved in the alternative choices of terms. Either interpretation can be justified on certain grounds, but may not be so acceptable to all concerned.

The expression "as a dove" is grammatically ambiguous as to its attributive

function. It may modify the "Spirit" or it may be attributive to "descended." The ARV, which follows the Greek word order wherever possible, takes the first interpretation. (Compare AV.) The RSV takes the other interpretation "the Spirit descending upon him like a dove." Luke 3:22 definitely identifies the bodily shape, so that the ARV and AV renderings do have justification. But those who put the emphasis upon the phenomenon and nature of the descent may care to follow the RSV. Note the Segond agrees with the RSV. The Valera attempts to be completely neutral and ambiguous by setting off como paloma 'as a dove' with commas. (The H-A[1] follows the same usage.)

Lexicon

One of the key words in Mark is the adverb euthus "straightway." It is, of course, not necessary to always translate this word by the same native word, for the context may not permit such automatic conformity; and in some cases the immediacy of the subsequent action may best be expressed by some affix attached to a verb. One should not, however, overlook the significance of this important adverb.

Note the discussion of "Spirit" under verse 8. Some attributive word such as 'holy' or 'good' (the latter when no better word is available) may be necessary to identify the Holy Spirit in all contexts, though in this situation the contiguity of the contexts may not make this addition necessary.

Where there are no "doves" in the area, some missionaries have used a descriptive term such as 'white birds,' in keeping with the general tradition. Perhaps it is better to employ the name of another type of local bird having a similar form and habits of flight or to use a classifying term plus a borrowed word. As illustrative of this latter practice we may cite the use in Latin America of such an expression as 'a bird called paloma.' (Paloma is Spanish meaning 'dove.') This practice is the same as that recommended for other instances of rare or nonexistent items in the culture, e.g. "cummin," "anise," "mint," "ruby," and "pearl."

Syntax

It is probably preferable to take "straightway" as an attributive of "saw," or at least of the main clause (see RSV, Valera, and H-A, though in these last two instances punctuation alone is employed). The ARV rendering is rather awkward. The Segond a moment où il sortait de l'eau 'at the moment when he came out of the water' has much to recommend it.

The preposed participial clause "coming up out of the water" is quite acceptable in English, though not common in colloquial usage. In some languages such a participle may not be used, but one must adopt some dependent clause. Segond's solution is one possibility. The H-A usage of al subir... is another modification. In many cases, however, one may simply translate 'he came up out of the water and immediately saw...' One may prefer to use some dependent clause such as 'when he came up...'

---

[1] H-A is an abbreviation for the Hispano-Americana version of the New Testament in Spanish.

or 'as he came up...' The construction used must be determined by the syntactic patterns of the native language.

Even the dependent construction "heavens rent asunder" must sometimes be shifted into a paratactic form, e.g. 'he saw the heavens; they were rent asunder.' Note, however, that the Greek participle translated "rent asunder" is actually a present form and signifies not an accomplished state but a process in progress. Accordingly, a translation such as 'h saw the heavens being parted asunder' would come closer to the value of the Greek participle. The Segond, H-A, and Valera all represent the Greek more accurately. The RSV is ambiguous as to state vs. process, since "saw the heavens opened" may denote looking upon an accomplished fact or viewing the process of change.

The dependent construction "the Spirit as a dove descending upon him" must frequently be treated as a paratactically combined sentence (two independent clauses combined into one sentence). The entire verse may thus be translated as,

> 'When he came up out of the water, he immediately saw the heavens; they were being parted asunder. He saw the Spirit. It (or 'he' depending on the patterns of obligatory pronominal reference) was descending on him like a dove.'

This is rather an extreme example of paratactic construction, necessitating as it does the reintroduction of 'he saw' with the second object. But such shifts of syntactic elements are frequently necessary in systems which require quite different juxtapositions of elements.

11 "and a *voice came out of the *heavens, Thou art my beloved Son, in thee I am well pleased."

Exegesis

The AV, ARV, and RSV agree in employing a present expression "I am well pleased." The Greek aorist verb is translated by Gould[1] as "in thee I came to take pleasure." This latter translation is awkward, but attempt to render something of the value of the aorist, in which there is definitely a completive significance, but also, from the context, a contemporaneous reality. Segond has attempted to render this value in en toi j'ai mis toute mon affection, literally 'in you I have placed all my affection.'

Lexicon

It is frequently impossible to translate literally 'a voice came.' In some languages voices can only 'sound' or 'speak.'

For a discussion of terms for "love" see BT. In this particular context the only possible adjective in some languages is closely equivalent to English "dear." But if a verb expression is used, one may possibly say 'my Son, whom I love,' or paratactically, 'my Son; I love him.' Special care must be exercised in determining a word for "love," since the

[1]Gould, op. cit.

possibly related meaning of sexual relationships may completely alter the supposed etymological value. In some instances the only possible equivalent for "love" could be more precisely and accurately employed to translate English "admire," but if this is the only available term, and if it also covers the general meaning area of "love" and "affection" then its use is legitimate, as well as obligatory. One should not attempt to borrow a foreign word. It is better to enlarge or somewhat modify the area of meaning of a native term than to attempt to explain by a meaningless term something as intimate and fundamental to the gospel as love.

Expressions of pleasure are frequently difficult to find because of the special manner in which such relationships are expressed. In some languages almost all emotional words are associated with the action of some internal organ, e.g. liver, spleen, heart, diaphram, or bowels. In Acooli (also spelled Acholi), a typical Eastern Sudanic language (if one may speak of any language of the area as being "typical"), almost all emotional (and even some physical) states are indicated by so-called metaphors. For example, "he is courageous" must be translated literally as 'his liver is quick,' or "he is light-minded" is literally 'his liver is healthy.' To indicate that "he is kind" one must say 'his eye is healthy.' In Shulla, a language rather closely related to Acooli, one must translate "in thee I am well pleased" as 'my bowels are sweet with you.' One must not refuse the use of such metaphors because they do not correspond to metaphors in English, nor are such figures of speech to be considered as "primitive" or necessarily ambiguous in meaning. Compare, for example, the English expressions "he gives me a pain in the neck" and "I was tickled to death."

Syntax

Where the language possesses no noun for "voice," but only a verb expression, it is necessary to introduce some subject for the verb, provided an indefinite subject cannot be employed. In such an event 'God' must be made the subject of the verb 'to speak.'

12 "**And *straightway the *Spirit driveth him forth into the *wilderness."

Lexicon

Given this rather unusual context involving the driving of Jesus out into the desert, it is especially important that the term for Spirit, if used without qualifier, not be ambiguous. See verses 8 and 10.

No attempt should be made to soften the expression "driveth out" (Greek ekballō). Even though the experience was psychological, it should be described in no less intense terms. Caution must be exercised, however not to employ some native term which only applies to the driving of animals.

13 "**And he was in the *wilderness forty days, tempted of Satan; *and he was with the wild beasts; and the angels ministered unto him."

Lexicon

The Greek peirozomenos, translated here "tempted" (AV, ARV, and RSV)

properly means 'to try' or 'to test.' The Greek derivative ekpeirozomenos is more commonly used with the meaning of 'solicitation to evil,' but the context here makes the nature of the testing quite evident, and hence the use of the traditional term "tempted" is legitimate. Some translators have preferred, however, to employ the more general and at the same time possibly the more precise meaning for this context, namely, an expression meaning 'to test.'

For a discussion of the term Satan see BT. On the whole it is preferable to transliterate this term. To employ a translation of its Hebrew meaning, namely 'adversary,' usually results in misunderstanding. Certain translators have preferred to equate completely the expressions "Devil" and "Satan" and to employ the same term in translating them. This has been done by using a transliterated form of the word "Satan" throughout or by employing a native name. There is no prime necessity in retaining the Hebrew proper name, except conformance to the tradition as supplied by the Greek text. Most translators, however, have considered this tradition to be worth conforming to.

"Wild beasts" can be easily designated in any culture. Expressions such as 'animals of the forest' or 'fierce animals' are frequently used.

For a discussion of terms for "angels" see BT. A native expression for "angels" is rather difficult to find, since there are very few animistic cultures which have constructed religious systems with such highly specialized emissaries as angels. Usually the term 'messengers' may be used. (This is precisely the meaning of the Greek angelos occurring here, and from which the English word "angel" is derived.) Because, however, the context may be rather obscure, it is sometimes necessary to add 'of God,' but such a qualifying attributive should only be added where the context does not make the situation clear. In some instances missionaries have introduced such terms as 'beings with wings' and 'inhabitants of heaven.' There is no direct Biblical evidence for the former, and the latter expression is too general. On the whole, it is preferable to break from such earlier expressions, rather than perpetuate error, even at the expense of less, initial understanding.

In many languages it is impossible to find such a general term as "ministered." The Greek term (diakoneō) implies all that is involved in the service rendered by a servant. It is possible in some instances to say 'the messengers of God were servants to him.' Such an expression may not be possible, and a verb specifying the nature of the service may be required. In such cases translators have used 'provided what he needed,' 'took care of him,' and even 'gave him food.' The degree of explicitness is directly proportionate to the lexical demands of the native language.

Syntax

The postposed attributive participial phrase "tempted of Satan" must frequently be treated as a completely new clause with subject and predicate elements. These may be combined coordinately with 'and,' e.g. 'he was in the...and he was tempted by Satan,' or it may be combined paratactically, e.g. 'he was in the...; he was tempted by Satan.' Compare

this treatment to that of a similar construction in 1:5.

The translation "of Satan" is a simple agentive and should be "by Satan" as in RSV.

14 "Now after John was delivered up, Jesus came into Galilee, *preaching the *gospel of *God,"

Text

Note that the AV, following the Textus Receptus, reads "the gospel of the kingdom of God." The better text is unquestionably "gospel of God." (See ARV, RSV, Nestle, Segond, and H-A.) The ARV notes do not refer to any ancient textual authority for the AV rendering, and hence this type of expression does not come within the scope of Rule 11 of the Guide as a necessarily includable item.

Exegesis

The "gospel of God" is probably to be taken in the subjective sense. This is the good news from God, who is the sender of the message.

Lexicon

A general term such as "delivered up" must frequently be translated by a more specific expression, e.g. 'was put into prison' or 'was given to the soldiers.'

15 "*and saying, The time is fulfilled, and the kingdom of *God is at hand: *repent ye, and believe in the *gospel."

Lexicon

A generic term for "time" may not exist in the native language. If it does not, one may use an expression for a more specific (though generalized) occasion, e.g. 'year,' provided that this more specific unit of time is not so delimited as to restrict the meaning to only one period of 365 days. It is better to attempt to employ a term which reflects some of the meaning of the Greek kairos, which designates primarily an 'occasion' or 'opportunity.' The Greek expression very neatly combines two basic features, the extent of time as indicated by the verb "fulfilled" and the opportuneness of the temporal circumstance as reflected in this word kairos. The meaning is not far removed from an expression such as 'the occasion has come.'

An attempt to carry across the same figure of speech as is employed in the English "fulfilled" (translating the Greek plēroō 'to fill up') is usually frustrated by the lack of metaphorical parallelism, since 'time' cannot be 'filled,' as far as native figures of speech are concerned. In some cases, however, 'time' may 'arrive' or may 'reach to.' Accordingly, such figures must be substituted.

For a discussion of the word "kingdom" see BT. Where kings are not formally identified by the native culture, there is very little hope of obtaining a very adequate term for "kingdom," that is to say, the domain

of the king. In almost all societies, however, there are certain terms for ruling and leadership. In Navaho one word for "kingdom" is a commonly constructed term meaning literally 'where someone rules.' The "kingdom of God" is accordingly translated as 'where God rules.' Such an expression is not possible, however, in Eskimo, and the nearest equivalent is 'the possessions of God.'

For a discussion of "believe" and "faith" see BT. An adequate term for identifying the character of "belief" demanded by Christianity is very important. Some translators have employed a term which means primarily 'to agree to the truth of,' that is to say, to agree that a particular report is true. There is, however, a more profound significance implied in the Greek pisteuō, particularly when this verb occurs with the prepositions en 'in' and eis 'into.' One should understand not only intellectual assent to but also personal confidence in. The meaning in this verse is more equivalent to 'trust in the good news' or 'have personal confidence in the good news.'

Syntax

In many languages the introductory phrase "and saying" should be broken from the preceding verse. The verse may then begin 'He said: The time has...' This sentence as it is now translated in the ARV has eight verb expressions. This makes for considerable complexity of grammatical organization. The principal difficulty, however, is that of these eight verbs five have different subjects. Some aboriginal languages have very complex grammatical structures and can easily permit this degree of complexity, but in other languages it is not the practice to incorporate so many diverse grammatical units into the same sentence. Accordingly, the involved structures should be simplified. This is precisely what Segond does in breaking verse 15 from verse 14 and then dividing the 15th verse, beginning with "repent." All translators would do well to study the remarkably fine syntactic structure of Segond's translation.

16 "*And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers."

Lexicon

Some translators have complained because they have lacked a technical term for "passing." Such slavishness to words is foolish, particularly since the Greek verb simply designates 'to walk along.' This can be said in any language.

The "sea" is more properly a 'lake,' and should be so translated. In areas where there are no lakes, e.g. Pacific atolls, desert areas of Africa, and certain mountainous regions of Latin America, it is possible to translate 'where there was much water.' In the South Pacific a term for a 'bay' might be quite adequate, and certainly is to be preferred to the borrowing of a strange and unknown expression.

Fish "nets" may not be known in the area, but there are almost always some types of net-like articles woven for the carrying of articles. By some descriptive term such as 'net for catching fish' (as a means of describing its function) or 'big net' (as a means of conveying some idea

about the size), one can attempt to represent the meaning of the text. Even such descriptive translations as 'open-woven cloth for catching fish' may be used as a last resort.

The lack of some specialized professional term such as "fishers" or "fisherman" is easily remedied by employing such descriptive phrases as 'they habitually caught fish' or 'they made a practice of catching fish.' Such habitual action may frequently be indicated by a special type of affix to the verb, e.g. in many of the Bantu languages and in Comanche (an Indian language of the United States).

Syntax

A postposed participial phrase such as "casting a net in the sea" must sometimes be recast into a complete sentence standing in paratactic relationship to the preceding, e.g. He saw Simon and Andrew...; they were casting a net in the lake."

The introductory participial expression "passing along by the sea of Galilee" may be changed to a dependent clause, e.g. 'when he was passing along...' The particular handling of this construction depends upon the way in which such dependent verbs may be related to the principal verb in the native language. It may even be necessary to make the verbs coordinate, e.g. 'he was passing along...; he saw...'

The appositional construction "Andrew the brother of Simon" must sometimes be changed to 'Simon's brother Andrew' or 'Andrew, who was Simon's brother.' In some languages the repetition of 'Simon' is grammatically confusing and one must use a pronoun, e.g. 'Simon and his brother Andrew.' (See BT on Pronouns.)

17 "*And Jesus said unto them, Come ye after me, and I will make you to become *fishers of men."

Lexicon

The expression "fishers of men" should attempt to indicate a degree of parallelism between this verse and the preceding. That is to say, to translate as 'I will make you become persuaders of men' as one translator attempted to do, means that the figure is entirely lost. In the Eskimo this figure is preserved by 'I will make it so you will catch men as if you were catching fish.' The same verb is thus used to relate the two types of apprehending, while a straight translation such as 'I will make you catch men' might convey an entirely wrong impression. Such a translation had to be rejected in one language, for 'to catch men' was a commonly used phrase which denoted the action of the local police in apprehending criminals and escorting drunkards to the town jail.

18 "*And *straightway they left the *nets, and followed him."

19 "*And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the *nets."

Mark 1:20

Lexicon

It is not necessary that the local type of boat correspond in all details to the boats used by fishermen on the lake of Galilee. Rather, there should be some resemblance to the type of their function, namely, their use in catching fish. In areas where boats are completely unknown, one must employ some descriptive term such as 'house that floats on water' or 'big wood that floats.' (Both of these types of expressions have been used in Indian languages of Mexico.)

Where nets are unknown, a technical term for "mending" such nets will also be missing. One can simply say 'repairing' or 'sewing.'

Syntax

For a discussion as to the treatment of preposed participial constructions such as "going on a little further," see Mark 1:16. The final participial construction "mending the nets" is parallel to constructions discussed in Mark 1:5, 13.

The appositive and coordinate constructions in this verse tend to produce difficulty, for which the use of punctuation is by no means a sure solution. (In English the use of commas to set off "and John his brother" indicates that "John" is coordinate with "James.") There is considerable potential ambiguity in this series "James the son of Zebedee and John his brother," if it is translated word for word into some languages. This ambiguity is sometimes avoided by such a translation as 'James who was the son of Zebedee and John who was James' brother.' The particular type of solution must depend entirely upon the normal patterns for handling such appositive and coordinate constructions.

It should be noted that punctuation alone is a very poor means of attempting to clear up an ambiguous expression. Newly literates pay very little attention to punctuation. Furthermore, punctuation should be supplementary to the normal syntactic constructions and not contradictory.

For an analysis of the problems involved in the use of italics as occur in the ARV, see BT. Suffice it to say here, that for all but critical editions prepared for people trained in Bible reading and interpretation, the use of italics is very confusing, particularly as it tends to give special emphasis to those items which should not be so emphasized. If the translator feels compelled to indicate such added items, the use of partial brackets is much more desirable. (See the ABS Guide.) It should be noted that a number of recent translations do not employ italics, e.g. RSV, Segond, and Synodale. Italics are not used in Luther's translation.

20 "*And *straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him."

Lexicon

The "hired servants" are only the 'men who worked for money.' That is

to say, they were not partners in the fishing business.

21 "*And they go into Capernaum; and *straightway on the sabbath day he entered into the synagogue and taught."

Exegesis

The first verb of this verse "go" is in the present tense in Greek and is so translated in the ARV. Note, however, that the AV and the RSV use a past tense form "went." The present tense is a so-called historical present. In contexts where the time is definitely past Greek may nevertheless employ a present tense form, and by doing such it shifts the attention of the reader to the immediacy of the action and its progressive character. (This is similar to the style employed by narrators in English who tell stories of past events but employ present tense froms throughout.) If the native language in question possesses a similar historical present, it is very convenient and important to employ it. But this is frequently not the case, and the rather abrupt shift to the present tense is disturbing and produces possible misunderstanding, even as it tends to do in English.

Another tense form in this verse should also be noted, namely, the imperfect form of the Greek didaskō 'he was teaching.' This is intended to point to the continuous nature of the performance at the time when the audience was astounded. These subtle distinctions may be indicated in some other languages by a shift from incompletive to the completive aspect of the verb.

Lexicon

For a discussion of "sabbath" see BT. A borrowed form of "sabbath" has been employed by many, but it is not very satisfactory in Spanish-speaking areas because of the meaning of sabado, (the regular Spanish word for 'Saturday'). In this context the problem is not important, but in passages where Jesus is accused of working on the Sabbath, there are immediate problems as to intelligibility. The use of some descriptive term for "Sabbath," taken from the meaning of the Hebrew, has been very well received. This has usually been used in some such form as 'day of rest.' In some few instances missionaries have used a word for 'Sunday' in place of a designation for 'Saturday.' This is not accurate and quite misleading. The descriptive translation of 'day of rest' avoids this difficulty.

For a discussion of "synagogue" see BT. Some transliterated form of this word is the most commonly adopted equivalent, but it is not wholly satisfactory. Certain translators have used 'house of worship' for "synagogue." They have distinguished the "temple" by employing 'big house of worship.' It is true that the primary emphasis of the word "synagogue" (this is also true of the Greek word ekklesia 'assembly' or 'church') is upon the aggregation of individuals and not upon the structure, but the contexts in which the term "synagogue" occurs make it possible to employ a word for the structure, despite the etymological meaning of "synagogue," namely, 'gathering together.'

Mark 1:22

22 "*And they were astonished at his teaching: for he taught them as having authority, and not as the scribes."

Exegesis

The Greek didachē, translated "doctrine" in the AV and "teaching" in ARV and RSV, should be understood in this latter sense. The Greek term identifies more the active meaning of the process than the passive significance of the content, though, of course, content is implied.

Lexicon

Terms for emotional states are quite varied in certain languages. An expression for surprise may be 'they shivered in their livers,' as in Kabba, or 'they stood with their mouths open' or 'they watched and said nothing,' as in some other languages. At all events, the expression in this verse should be a rather strong one. In its etymology the Greek term used here means 'to strike a person out of his senses.' The context may indicate that this strong feeling results from such emotional factors as fear, wonder, or even joy.

There may be no technical word in the language for "teaching," but there will always be some means of denoting the process of displaying something for other people's understanding or instructing another person in some activity or information.

An expression for "authority" is frequently difficult to find, particularly as a noun. In some instances translators have attempted to employ an expression denoting 'power' or 'strength,' as a translation of the Greek exousia; but for the most part this is not a recommended practice. The Greek expression does not signify so much a personal power, as a delegated prerogative. Accordingly, it is frequently preferable to change this term into the following type of expression, 'as one who had been told he could do so' (omitting any reference as to who had given Jesus the permission). The latter expression is sometimes found to be necessary when a term for 'right' or 'permission' must involve the process of speaking.

The position of "scribes" in the N. T. culture was one of great social prestige and religious importance, and it was with this class of men that Jesus had his most frequent controversies. They were more than mere 'writers,' as the name literally implies. There were codifiers of the law, teachers of the law, and interpreters of the law (as well as multipliers and elaborators of it). Because of the prestige and leadership accorded to people in primitive societies who are able to write, it has generally been considered adequate to translate the term "scribes" as 'writers.' In most instances this is probably justifiable. Some translators have preferred, however, to translate 'teachers of the law,' as in one Spanish version maestros de la ley.

Syntax

If the translator may translate the word "teaching" by some verb form which will indicate the process involved, he should by all means attempt to do so. There are many cases, however, where such a verbal expression

cannot be the direct object of such a verb as "astonish." Where there are two verb expressions and two different subjects, it is sometimes necessary to state the relationship by certain temporal and circumstancial elements. For example, one may translate 'they were astonished when (while, as) they heard him teach.' It is also possible to translate 'they were astonished at what they heard him teach,' but this latter translation reflects a less accurate interpretation of the Greek didachē, namely, content as opposed to process.

The elliptical verb expression occurring with the final phrase "not as the scribes" may be potentially ambiguous in some languages, where elliptical verbs are supplied only from the immediately preceding expression. In such a case the literal rendering of this passage would mean 'he taught them as one who had the authority, and not as the scribes (had the authority).' Such a translation provides the basis for obvious misinterpretation. The translator must make certain that the native grammatical structure makes it possible to introduce a noncontiguous verb expression in such an elliptical situation. Otherwise, it is preferable to translate 'he taught them as one who had the right to do so, and not as the scribes taught them.'

23 "**And *straightway there was in their *synagogue a man with an unclean spirit; and he cried out,"

Exegesis

The expression "with an unclean spirit" (AV, ARV, RSV) represents the Greek en pneumati akathartō, literally 'in spirit unclean.' It must be recognized that the Greek preposition en has a much wider meaning than the corresponding English in (it is sometimes used with the dative to indicate instrument), but there are a number of expressions in the N. T. denoting spiritual and personal relationships which employ this en, e.g. "in Christ" and "in the Holy Spirit." A demon is said to be "in a man," but also a man "in a demon." In translating into some other language it is probably impossible to duplicate precisely this Greek expression (e.g. the Segond reads avait un esprit impur 'had an unclean spirit'); but the translator should attempt to convey the meaning in such a way as to reflect the native manner of describing such a phenomenon, though in terms which will most carefully represent the meaning of the original. There are a variety of ways in which translators have found it necessary to express the relationship of a demoniac to a demon. In some cases the 'demon is inside the man.' In other instances in some definite location, e.g. 'in the heart,' 'in the liver,' or 'in the stomach.' Sometimes the demon 'stands with the man' or 'sits inside the man.' A demon is more frequently spoken of as 'possessing the man' than the man 'possessing a demon.' In general it is advisable and necessary to follow the native idiom. If for some reason the translator thinks it necessary to depart from the native expression, he must make certain that the alternative which he is using affords at least the basis for adequate comprehension.

Lexicon

It is very difficult in many languages to obtain more than one expression designating malevolent spirit beings. Frequently, a single

expression must translate "demons," "evil spirits," and "unclean spirits." If the natives know only one expression for such beings, it is sometimes impossible to import another name without sacrificing the meaning. In some cases, however, to the basic word for 'demon,' translators have added the qualifiers 'evil' and 'unclean.' (See BT for a discussion of these words.)

Translators quite often find it impossible to employ the same basic word to denote both a good spirit and an evil one. That is to say, there is no neutral word 'spirit.' This should not give one great worry, for if the native language makes no such generic classification, one is relieved of many instances of possible ambiguity.

A literal rendering of the negative derivative "unclean" is sometimes not an adequate translation of the text. The Greek word reflects an entire moral and religious code which pronounced strict religious sanctions against certain types of objects and behavior. In the native religious system a literal expression such as 'not clean' may convey nothing of the religious taboo and moral turpitude as is suggested in the original. Accordingly, a translation such as 'foul,' 'detestable,' or even 'bad' (thus making this expression of "unclean spirit" equivalent to "evil spirit") is preferable to a term 'not clean' which may carry no moral or religious significance. A relationship between physical cleanliness and religious or moral acceptance is nonexistant in most aboriginal societies.

In some instances translators have attempted to be specific in describing the function of a 'spirit' by translating "unclean spirit" as 'spirit by which someone bewitches a person.' This is not a recommended translation, for it introduces the practice of black magic and certain phenomena of human mediums, which are for the most part absent from the N. T. contexts.

With a number of languages it is impossible to employ such a general introductory expression as "there was...a man." It is necessary to be more specific about the position and condition of the man. One must decide, for example, whether the man was standing, sitting, lying down, or moving around. There is nothing but the context to provide a basis for any distinction, but in a number of languages there is absolutely no way of avoiding a decision as to the man's positional state. Considering the nature of the outcry and the subsequent activity, it is very likely that the man was standing, at least at the time he spoke to Jesus. There is no way of being certain, but here is an instance where the lexical requirement of certain languages (e.g. Tarahumara) leaves one no opportunity to be ambiguous.

One must be sure that the translation of "cried out" is not a literal rendering of something like 'wept forth.' The demoniac simply 'yelled.'

Syntax

The difficulties of indicating both a place ("in their synagogue") and a possessive relationship ("with an unclean spirit") may make it necessary to break the sentence into two coordinate or subordinate clauses, e.g. 'just then a man was in their synagogue; he had a foul spirit' or

Mark 1:24

'just then a man who had a foul spirit was in their synagogue.'

24 "saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the *Holy One of *God."

Text

The traditional verse division is followed in the ARV. Note, however, that the RSV begins verse 24 with "and he cried out, 'What...'" The verb of "saying" has been dropped. See verse 1:7 for a discussion of this syntactic problem.

Exegesis

The expression here translated "What have we to do with thee?" is a rendering of a Greek phrase, which is literally 'what to us and to thee?' The RSV rendering "what have you to do with us" is probably preferable considering the context. Note, however, that this is precisely the same idiom as occurs in John 2:4, where Jesus is talking to his mother. There the RSV reads 'What have you to do with me?" Despite the apparent harshness or bluntness of this statement in John 2:4, one has no valid justification in following the Roman Catholic tradition in diluting it of its actual meaning in favor of a forced literal translation. Note, however, that the order employed in the RSV is greatly superior to the more rigid order of the ARV. The H-A and the Valera concur with the RSV type of rendering.

The Greek verb apollumi 'destroy' is a generalized and intensive term denoting an act of violence of such an extent as to completely change the nature, existence, or function of an object. It may indicate 'to kill' (as of a person), 'to abolish' (as of an institution) and 'to lay waste' (as of a town or country). There is no necessity of interpreting this verb as meaning to annihilate, as some contend. On the contrary, it would seem from parallel contexts Mt. 8:29 and Lk. 8:31 that the demons were fearing the torments of Gehenna. The only term which is available in some languages is the verb 'to kill,' and if this is the case, the extension can probably be made to these demons. However, it is valuable, if possible, to find some more general term than 'to kill.'

There is a most interesting and highly significant shift in the number of the pronouns in this verse. Note the pronouns "we" and "us" in the first part of the verse, but a sudden shift to the "I" in the third clause. This reflects a shift from the demon personalities to the man as a demon-possessed personality. Such a subtle and revealing (though largely inexplicable) contrast should not be missed by the translator.

Lexicon

The translation of "What have we to do with thee?" (or better, the RSV rendering) takes on several forms in other languages. Such objections to authority may take the form of 'Why are you talking to us?' 'What will you do with us?' or 'What are you thinking toward us?' Only rarely can one find a workable, literal equivalent of "do with." Note that one must translate the idea and not simply the words. Otherwise,

one is actually not translating, but just stringing words along in meaningless phrases. Precisely as one cannot render the meaning of the Greek by a literal, word-for-word translation, so one usually cannot render the English (or the Greek) into another language by any similar literal parallelism.

An adjectival expression "Nazarene" must usually be translated as 'from Nazareth' or 'from the town of Nazareth' (see verse 5).

For a discussion of "holy" see BT and Mark 1:8. Many translators have considered it important that the same word for 'holy' be employed in 1:24 as occurs in 1:8. It is frequently impossible, however, to use an indefinite equivalent for "One." This must usually be changed to some generic term such as 'person.'

In some cases it is difficult or impossible to speak of 'God's Holy Person.' Furthermore, this possessive arrangement is not necessarily the best rendition of the Greek. A translation of 'one consecrated to God' would probably reflect the Greek more adequately. Note, however, that a term meaning 'consecrated' is probably not too acceptable as a translation of 'Holy' in 'Holy Spirit,' for a native expression denoting 'consecration' often demands some contextual support to identify the person or thing to which one is consecrated.

Syntax

The order of elements in the first sentence must frequently be changed if the native language normally employs vocative expressions before the accompanying statements or questions. Accordingly, one may find it necessary to translate 'You Jesus from Nazareth, what have you to do with us?'

In some cases the indication of a town to modify the name of a person must be translated as a clause attributive, e.g. 'You Jesus who come from Nazareth.'

The last sentence (ARV and AV) is admittedly awkward even in English. The RSV is an improvement in English style "I know who you are, the Holy One of God.' Similar types of adaptations must be employed when translating into other languages. For one thing, the postposed appositional expression "the Holy One of God" must frequently be made into a complete sentence. As such, the final sentence may be translated as 'I know who you are. You are the Holy One of God' or ('the Person consecrated to God').

25 "*And Jesus rebuked him, saying, Hold thy peace, and come out of him."

Lexicon

The term "rebuked" is most generally translated by some expression roughly equivalent to 'scold.'

The Greek of "hold thy peace" is literally 'be muzzled.' (See I Tim. 5:18, where this Greek word is translated literally.) The translation of "hold thy peace" should not be translated literally, unless, of

course, the native idiom happens to be identical. A translation such as "be silent" (RSV) is good. But the significance of the Greek approximates closely the colloquial "shut up" of English.

Note that previously in verse 24 the demon had used the plural reference, but in verse 25 Jesus addresses the demon as singular. The spirit is also singular in verse 26. Though the translator may not be able to explain these differences in number (nor can anyone else), it is the translator's obligation to follow carefully these distinctions as they may be indicated in the language into which he is translating. On the other hand, in some languages, e.g. English, the imperative forms are ambiguous; and if this is the case, one should not force some unnatural expression in order to convey what is contained in the Greek expression.

Syntax

For treating of the double verb expression introducing direct discourse, see Mark 1:7.

26 "*And the *unclean *spirit, tearing him and crying with a loud voice, came out of him."

Exegesis

The Greek term translated "tearing" is used in medical treatises of N. T. times to denote the convulsive action of the stomach in retching. It does not mean to 'lacerate' or 'rip.' The RSV adopts the rendering "convulsing him." In practically all languages it is possible to translate some such equivalent as 'threw him into a convulsion,' for such physiological phenomena are universal. Such a translation does not necessarily imply a naturalistic interpretation of the experience described here.

Lexicon

In some languages one does not 'cry with a loud voice' but rather 'yell with loud screams' or 'scream loudly.' Whether or not one may employ a noun 'voice' in such an expression is immaterial. The important matter is making sense.

27 "*And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new *teaching! with *authority he commandeth even the *unclean *spirits, and they obey him."

Exegesis

In the Greek text the function of the phrase "with authority" is ambiguous. It may go with the following verb as in the AV, ARV, RSV, and most modern translations, but it is possible that the emphasis here is upon the "new teaching having authority" rather than upon the manner in which Jesus commanded the unclean spirits. On the whole, however, the translator is safer in following the more traditional and usual interpretation.

The Greek term here translated "amazed" is not the same as was translated "astonished" in verse 22. It is somewhat more generalized and not so strong. Frequently, however, the translator is not able to make such fine shades of distinction.

Lexicon

The term "questioned" may be translated 'asked each other questions' or 'questioned each other.' If such a verb of interrogation is not readily adaptible to this type of context, then one can simply translate 'they talked among themselves.'

"Obey" may be translated by some common idiom such as 'to do what someone says.' In this context the translation would read 'they did what he told them to do.' Where a generic noun for obedience is lacking, there is always some generalized phrase which conveys substantially the same meaning.

Syntax

The connective expression "insomuch that" indicates a resultative relationship. In some languages such relationships are expressed by 'so amazed that they...'; in others, 'amazed so much that as a result they...'; or in still others, 'amazed very much; therefore they...' The idioms may vary, but the relationship of cause and effect (or result) may be indicated, even if one must use 'because they were all amazed, they questioned...'

Care should be exercised that the expression "questioned among themselves" is translated as a reciprocal, namely, 'asking each other,' not just 'asking themselves.'

For treatment of the double-verb expression introducing direct discourse, see Mark 1:7.

The necessity of rendering "authority" by some verbal expression makes it necessary to revamp to some extent the accompanying clause, e.g. 'he commands even the unclean spirits as though he had the right to do so' or 'as one who has the right to do so.'

28 "*And the report of him went out *straightway everywhore into all the region of Galilee round about."

Exegesis

There is a potential ambiguity in defining the extent of territory over which the report spread. It is possible that the Greek means the immediate area surrounding Galilee. However, the interpretation of this grammatical relationship as a so called "descriptive genitive" is probably preferred, even though AV, Segond, Valera, and H-A accept the first. In following the second interpretation (ARV and RSV), one must translate so as to designate the "region round about" as being a part of Galilee.

Mark 1:29

Lexicon

A noun-like word to signify "report" is quite rare, but a corresponding verbal expression can be readily found, e.g. 'people heard about him everywhere...' Furthermore, even though a noun expression such as "report" may be discovered, it is only rarely that one may speak of a 'report' as 'going'; it is more often 'spoken.'

Syntax

The only difficulty encountered in this verse is to arrange the constituent parts in their most natural native order. If the idiom 'people heard' is to be employed (in place of "report...went"), one must be sure that the locative attributive "everywhere into all the region of Galilee round about" is properly related to the rest of the sentence. It is usually preferable to employ the locative expression as an attributive of 'the people' than as an indication of the area in which they heard about Jesus. Accordingly, one may translate 'immediately everywhere people who were in all the land of Galilee which was around there heard about him.' If in this form the grammatical construction is too heavy, it may be broken into such constituent parts as, 'immediately the people heard about him everywhere; they were the people who were in all the land of Galilee which was around that place.' The extension of the ARV "Galilee round about" to 'Galilee which was around that place' may be necessitated by the lack of correspondence of generic adverbs "round" and "about."

29 "*And straightway, when they were come out of the *synagogue, they came into the house of Simon and Andrew, with James and John."

Text

A number of good, ancient manuscripts read "when he was come out of the synagogue, he came..." (See footnote in ARV.) The RSV follows the footnote of ARV and indicates the ARV text reading in a footnote. The reading of "they" is the more common, but with it there are some obvious syntactic difficulties.

Syntax

The punctuation of the ARV and AV would seem to indicate that the word "straightway" is to be taken with the second verb expression "came." The Greek is ambiguous, and the preposed adverb euthus 'immediately' or 'straightway' is probably best interpreted as going with the entire following expression, as a means of indicating the rapid sequence of events. A translation such as 'immediately he left the synagogue and came' may provide something of this double value of the preposed adverb.

The Greek construction of this verse is a participial phrase followed by a main verb. This construction is reflected literally in Valera and Segond. In H-A and AV (as well as ARV) the verse is translated by a preposed temporal clause beginning with "when" and followed by a regular independent clause. In the RSV the two verbs are made coordinate, but the order indicates the succession of events. The pattern or

construction which one is to follow in another language is dependent primarily upon the syntactic structure of the language, namely, upon the closest syntactic equivalent. In some cases it may even be a paratactic construction such as 'he went out of the synagogue; then he went into the house...'

The final prepositional phrase "with James and John" tends to cause continual difficulty. The reasons for this are (1) that in some languages the same connective word means both 'and' and 'with,' and (2) that other languages have no preposition-like word expressing accompaniment. Because of the first type of difficulty it was found that in a number of translations the native reader understood the house to be the joint property of the four disciples. To avoid this problem, translators have employed 'and James and John went with them (or 'him').'

If one adopts the ARV reading, the really difficult problem about this verse is the indefinite (or better, undefined) value of the pronoun "they." The only preceding referents to "they" are in verse 27, where the listeners in the synogogue are identified, and possibly in verse 28, if one introduces 'people heard,' as a verbal expression translating "report." In English the context makes it obvious to us that it was Jesus and those who were with him, not the two previously mentioned groups. But in other languages this interpretation is frequently not possible. The use of a definite personal pronoun signifying an identified referent (or antecedent) would make this passage very ambiguous and could even refer grammatically to the demons. On the other hand, if one must choose an indefinite pronominal reference such as 'some people,' the verse becomes even more confusing. Accordingly, in languages where the use of an obscure or highly ambiguous 'they' might seriously impair the meaning of the verse, it may be advisable to follow the ARV footnote and use 'he' as the subject of both verb expressions.

30 "Now Simon's wife's mother lay sick of a fever; and *straightway they tell him of her:"

Lexicon

A translation of "wife's mother" should reflect the common usage in the language. There is frequently a technical, specialized term. Compare English mother-in-law.

In some instances a native equivalent for "sick" may seem rather strange. For example, in Shulla one says that a person is sick by stating 'he is taken by God.' Missionaries might be inclined to object to such a translation because of the theological implications involved, but if this is the only native term available, there is no point in attempting to force the use of some unknown expression.

The phrase "sick of a fever" must sometimes be changed into a coordinate expression 'was sick and was burning.'

Mark 1:31

Syntax

The primary syntactic difficulty with this verse is the use of the pronoun "him." The closest specific reference (use of the name "Jesus") occurs in verse 25. In the intervening verses there are a number of other individuals mentioned. In a language where the use of a definite pronoun would refer to the immediately preceding referent in the context, a literal translation of this verse would be quite misleading. Accordingly, this is one verse in which in a number of languages it is necessary to introduce the substantive referent "Jesus." Hence, the latter part of the verse is translated 'they told Jesus about her.' Note that 'Jesus' is introduced in Segond.

31 "*and he came and took her by the hand, and raised her up; *and the *fever left her, *and she *ministered unto them."

Lexicon

In employing any native verb meaning 'to raise,' it is important to determine the precise denotation. Does the verb indicate 'to raise from a lying position to a sitting position,' 'from a lying position to a standing position,' 'from a position beneath a surface to one above a surface' (e.g. a jar from a well), or 'from a surface to above a surface'? The most adequate translation for this context is probably 'he made her sit up.' Note that the primary value of the Greek verb is 'to rouse,' not 'to raise.'

In some languages it is not possible to speak of 'fever leaving a person.' Rather, one must say, 'she was no longer hot,' 'she no longer had a fever,' or 'fever was no longer in her.' Such expressions must follow the natural idiom.

"She ministered unto them" must sometimes be modified so as to indicate the precise character of her service, since in many languages there is no such generic verb expression as "ministered." From the context it is perfectly justifiable to employ a native term denoting 'to serve food to,' as this was probably the activity in which she engaged.

Syntax

In the Greek this verse is by no means as awkward in coordinate constructions as would appear in the ARV rendering, in which the first three verb expressions are treated as coordinate and combined by "and." In Greek the first and third are participles. The Segond reproduces this same syntactic pattern of the Greek, and Valera and H-A employ an initial participial construction. Whether one is to attempt a series of dependent constructions such as 'when he came, he took her by the hand...' or 'when he came and took her by the hand, he raised her up'; or whether one prefers to employ the coordinate constructions as suggested by the AV, ARV, and RSV depends entirely upon the syntactic patterns of the language. But it is probably unwise to depend upon a mark of punctuation, such as the semicolon, to make the major break in this verse. In fact, one should rarely if ever depend upon commas or semicolons to mark fine distinctions, for natives do not pay attention to them, particularly, if they do not reflect the proper syntactic

constructions already expressed by phrasing and word order. Accordingly, it is probably preferable to break this verse at the ARV semicolon, and even possibly to break off the last clause into an independent construction. This latter modification, however, is wholly dependent upon the native treatment of coordinate clauses in which there are different subject expressions. Nevertheless, if the first idiom concerning the departure of the fever is changed so that 'she' is the subject, it may be possible to translate the last half of the verse as, 'She no longer had any fever and she ministered unto them.'

Note that in the Segond the last clause is broken from the rest of the verse as, 'Then she served them.'

32 "*And at even, when the sun did set, they brought unto him all that were sick, and them that were *possessed with *demons."

Exegesis

The apparent overemphasis upon the temporal setting of this verse should not be considered as any mere accident of expression. The fact that it was evening and the sun had already set was a signal for the people who followed the strict Rabbinical tradition to bring to Jesus their sick and afflicted.

Lexicon

In almost no part of the vocabulary do languages differ so much as in expressions which denote the common periods or points of time. (See the Appendix to BT for a discussion of many of these problems.) In order to indicate the "even" some languages say 'when the sun has died,' 'when the sun has disappeared,' 'when the sun has gone to sleep,' or 'when it is beginning to get dark.' If the language possesses two types of expressions, one a rather general term such as "even" and another expression of a more descriptive nature, such as "when the sun did set," it is advisable to employ both expressions in this verse, just as they occur in the Greek. The repetition is not meaningless. However, it is sometimes the case that there is only one expression to identify the period after the sun has disappeared and before it is dark. If such is the case, then a repetition of the same expression, in order to parallel the Greek literally, is rather useless and repetitious. A possible equivalent in some languages is 'when it was late in the day and the sun had disappeared.'

The translator must not be indifferent to small details in lexical matters. For example, he must frequently decide among a number of possible terms denoting "brought." One word may indicate 'to bring a material object,' another word 'to bring an animal,' a third 'to bring (or accompany) a person (who is walking),' and still another word may mean 'to bring a child or an infirm person.' More than one translator has discovered that those whom he described as being led to Jesus were actually 'being dragged like animals.'

For a discussion of "demons" see BT and verse 23 above.

For the relative use of "all" in this verse and the following, see verse 5 above.

Mark 1:33

33 "*And all the city was gathered together at the door."

Lexicon

The use of "city" to denote the 'people of the city' is a possible idiom in many languages, but impossible in others. Where the 'city' means only a 'collection of huts,' it is difficult to expect the native to understand that 'a collection of huts came together outside the door of the house.' (See verse 5 for a similar problem.)

34 "*And he healed many that were *sick with divers diseases, and cast out many *demons; *and he suffered not the *demons to speak, because they knew him."

Text

The ARV footnote points out that "many ancient authorities add to verse 34 "to be the Christ." This reading is not followed by AV, ARV, RSV, Valera, Segond, or H-A. The predominance of usage would recommend the omission of this additional expression, even though it would make the verse more parallel to Luke 4:41, in which the added words occur with the best of textual authority.

Exegesis

There is little justification in attempting to contrast in a translation the "many" of this verse with the "all" of verse 32 (following the suggestions of Meyer, Weiss, Holtzmann, and others). The translator must simply render the passage as it stands and should not try by any rhetorical means to point out a possible contrast, which is, however, of dubious significance.

It has been thought by some that the final clause "because they knew him" should be rendered "that they knew him," since it is introduced by the Greek hoti 'that' or 'because.' (See Valera.) The principal verb, however, laleō 'to speak' does not regularly precede a substantive direct object introduced by hoti. The final clause should be a causative, following the predominant usage.

It is difficult to determine precisely the area of meaning intended in the form of oida 'to know' occurring in the final clause. In contrast, however, with ginōskō 'to perceive' it may perhaps reflect more closely a translation such as 'because they were acquainted with him,' rather than 'because they recognized him' (implying at that particular time). Where the native language may employ some general term such as the English "know," it is probably safer to follow such a broad rendering, rather than to make some finer distinction and thus run the risk of being incorrect. Where, however, there is no opportunity to be ambiguous or general in the statement, the above suggestion may point to the particular area implied in the Greek usage.

Lexicon

An expression meaning 'to heal' is quite frequently a causative, meaning literally 'to make well.'

A generic term for "disease" is lacking in many languages. One may usually circumvent such a situation by translating 'many that were sick in different ways' or 'many that were sick differently.'

To "cast out many demons" must often be changed to a causative, namely, 'made many demons go out (or 'come out').' The literal equivalent meaning 'to cast' may either be too material or may denote the presence of the agent within the domain from which the demons were cast.

Some translators have been misled by the use of "suffered" in a peripheral sense in this verse. The actual meaning is, of course, 'would not permit the demons to speak.' (Compare RSV.)

Syntax

One must be constantly on the guard against an indiscriminate use of sentence connectives. For example, in some languages an equivalent to English "and" actually implies a subsequent action. In this verse the use of such an 'and' following the semicolon in the ARV would really distort the meaning. The action introduced by this "and" is actually contemporaneous with the preceding. Where the native language does not permit such connectives for contemporaneous activity, one must do one of two things: (1) omit the connective entirely and leave the relationship between the sentences to be understood from the context (a situation which is quite obvious in this verse) or (2) recast the two clauses into a single sentence, provided, of course, one is convinced that the text offers sufficient basis for stressing the contemporaneous character of the actions. If one insists on such a rendering in this verse, it is possible to translate 'while he was casting out many demons, he did not permit the demons to speak.' Such a translation, however, is straining the significance of the Greek connective.

35 "*And in the morning, a great while before day, he rose up and went out, and departed into a *desert place, and there prayed."

Exegesis

The Greek prōi, translated in ARV "in the morning" actually designates in this instance the fourth watch (or last quarter) of the night. The following Greek words onnucha lian mean literally 'very much night.'

The tense of the Greek verb translated here "prayed" is an imperfect, and indicates the continuous action contemporaneous with the following search conducted by Simon and others.

Lexicon

Special attention must be given not to produce a contradictory statement in translating "in the morning, a great while before day." A term for "morning" must not mean 'the early part of the day,' for the succeeding phrase would be a denial of the first. Such a possible contradiction should appear obvious, but several translators have become involved in this difficulty. The Valera, for example, is quite awkward, muy de mañana, aun muy de noche, literally 'very of morning, still very of night.' The H-A is a great improvement temprano, cuando aun era

muy obscuro 'early, when it was still very dark.' The Segond reads vers le matin, pendant qu'il faisait encore très sombre 'toward the morning, while it was still very dark.'

Obtaining an adequate word for "prayer" is one of the most difficult tasks for many translators. (See BT.) In many languages the pagan practices give the closest native equivalent the meaning of 'recite,' 'chant,' 'beg,' 'make vows,' or 'boast' (note the etymological meaning of Greek euchomai, which includes the last two meanings cited). None of these terms are very satisfactory, but some of them may be used in sufficiently generalized situations to be adaptible. On the other hand, missionaries have found the phrase 'to talk to God' as being highly desirable and useful.

Syntax

Where any term for 'prayer' must occur with some object, it is legitimate to introduce the term 'God,' even as the phrase suggested above has incorporated an object.

It is quite common for languages to permit a string of coordinate verbs all introduced by conjunctions indicating consecutive actions. Note, however, that in the RSV two of these verbs are coalesced into one, evidently interpreted as representing a tautology. Compare the ARV "went out into a desert place, and departed" and the RSV "went out to a lonely place." In the Greek text the first verb expression is a participle and the following three are finite verbs. The AV follows this syntactic pattern closely, likewise the Valera and H-A. Segond in this instance shifts the construction to 'he arose and departed in order to go to a desert place where he prayed.' In terms of French syntactic style this is certainly a preferred rendering, for it avoids the awkward monotony of the ARV. One must, however, make such syntactic shifts with careful and cautious attention to the meaning of the text. Except for the experienced translator, one should not attempt in the interest of style to depart too far from the original syntactic form of the text. For this particular verse the Segond rendering is defensible, but there are similar types of passages, where the subordination of such coordinate finite verbs might considerably modify the meaning.

36 "*And Simon and they that were with him followed after him;"

Exegesis

The translation "followed after" is a very weak rendering of the Greek, which actually signifies 'to hunt down.' They did not mildly follow Jesus, but rather went out on a vigorous, intensive search for him.

Syntax

It is important that the translation not confuse the different antecedents of the two identical pronouns "him." To avoid this it is necessary in many instances to change the second 'him' to 'Jesus.' (See BT for a discussion of the use of pronouns.)

37 "*and they found him, and say unto him, All are seeking thee."

Mark 1:38

Syntax

Where it is possible to convey the significance of the shift in tense between "found" and "say" this should be done, for Mark attempts with the use of the present form of the verb to convey something of the intensity and reality of the situation. The exact duplication of this is, however, very difficult in many languages, and it should not be forced. Otherwise, there tends to be a bad reaction on the part of the reader. Note that the AV employs "found" and "said," as also the RSV.

38 "*And he saith unto them, Let us go elsewhere into the next town, that I may *preach there also; for to this end came I forth."

Exegesis

The final expression "for to this end came I forth" is variously interpreted. Some insist that it refers to Jesus' coming into the world, but the majority of opinion holds that this has reference specifically to his having come out of Capernaum for the purpose of evangelizing the surrounding towns.

Lexicon

There are a variety of words describing aggregations of dwellings. For the most part one finds it valuable to distinguish at least two types: the village (Greek kōmē) and the city (Greek polis). In this particular verse a Greek word kōmopolis 'village-city' occurs. It designates actually an aggregation as great as a city, but without walls (this latter feature being a distinguishing characteristic of a polis 'city'). The three words are roughly equivalent to English "village," "city," and "town," respectively. In aboriginal areas where there are only villages and with none of them particularly larger than others, one can still attempt some type of differentiation by rendering the Greek kōmē as 'village' and the Greek polis as 'big village.'

One must not follow any superficial procedures in translating and assume that the expression "let us go" is a type of request for permission. On the contrary, it is, of course, a hortatory form encouraging and urging the participation of the others. All languages possess some such means of urging the participation of a group, even though the literal translation of such a native expression might be more equivalent to 'we will go.'

Syntax

Both lexical and syntactic features may necessitate a more specific type of translation of the last clause. The literal rendering of "end" may not denote purpose and to "come forth" may not be intelligible apart from some specific setting. Accordingly, one must sometimes translate 'this is why I left the city' (adopting the interpretation which was suggested under Exegesis). In such a situation as this, where there are two different possible interpretations, it is valuable to retain the ambiguity if the grammatical and lexical requirements of the native language will permit. That is to say, the translator should not indulge in interpretation any more than is absolutely necessary. It is, of

course, ridiculous to contend that the translator must refrain entirely from interpretation, for every word that he employs will reflect his interpretation of the text. What he must aim at is intelligent, impartial renderings, which will be as little influenced by private judgment as is humanly possible. Any translator who deludes himself into thinking that he has refrained entirely from any interpretation is only deceiving himself and making it almost impossible for him to learn from the experience of others or to accept criticism.

39 "*And he went into their *synagogues throughout all Galilee, *preaching and *casting out *demons."

Exegesis

The Greek order of words is ambiguous. "Into their synagogues" may be construed as a type of object of "preaching." Compare the RSV "he went throughout all Galilee, preaching in their synagogues." The AV avoids the trouble by eliminating entirely the verb "went," hence translating "and he preached in their synagogues throughout all Galilee." The Valera agrees with AV and the H-A agrees with the RSV. The Segond in this instance follows the Greek closely and quite acceptably with il alla prêcher dans les synagogues, par toute la Galilée, literally 'he went to preach in the synagogues, through all Galilee.' In this instance there is no great difference in meaning regardless of the exegetical position which one takes. It is significant, however, that at this point the ARV, which rarely departs in this manner from the Greek word order, has done so and with results which are open to question.

Syntax

The syntactic problems in translating this verse will be largely determined by the basic exegetical interpretation. In following the ARV, however, one would be very likely to encounter difficulties in this verse because of the postposed participial expressions so far removed from their subject. In many languages this would be an appropriate place to break the construction by translating 'and he preached and cast out demons.'

40 "*And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean."

Text

See ARV footnote on the textual basis for "and kneeling down to him." On the basis of Rule 11 of the ABS Guide and the general usage, this expression should be included in the text.

Exegesis

Note that the English "wilt," translating the Greek thelō, denotes willingness, not ability or future possibility. What the Greek implies is 'if you are willing to' or 'if you wish to.' There is no suggestion of the leper's doubting Jesus' ability, only the possibility that Jesus would not have compassion upon him.

Mark 1:40

Lexicon

For a discussion of a term for "leper" see BT. If leprosy is unknown in the translator's area, it is advisable to obtain some descriptive, native term for a similar type of disease of the flesh, even though the disease may not be identical to the Biblical type (there are some acute problems relative to the precise pathology of leprosy in the Bible). From a translation such as 'sickness of rotting skin' or 'sickness of decaying flesh' (there are a number of pathological forms of leprosy), the native will understand much better what is involved than if one employs only some borrowed technical term.

A translation for "beseeching" is often a phrase such as 'begged big' or 'asked strong.' There is always some way of indicating an intense form of asking for something.

In many cultures one does not kneel before a prospective bestower of benefits. This does not mean, however, that the translator is at liberty to change this verse. Cultures cannot be made identical, and furthermore, the Bible does and should represent a distinctive culture. In some areas people grab the clothes of a prospective benefactor, but this does not provide the justification for rewriting this text. It is obligatory upon the missionary to explain to the reader what the Biblical action involved. Furthermore, the context should make the action at least somewhat intelligible. Let us suppose, however, that kneeling before a person only signified that one was intent upon killing, and this phrase 'to kneel before' had something of the idea of intent to murder. Under such circumstances it might be possible to change the figure slightly so as to read 'fell down before him.' In this way one would avoid the specific, specialized figure of speech. On the other hand, one could translate literally following the text and then add a footnote to explain the different patterns of behavior. Such footnotes based upon purely cultural contrasts are legitimate and admissable in Bible Society publications. Footnotes should only be used, however, where the contrasts are specifically contradictory, not in cases where the footnote would simply be giving supplementary information. These latter notes belong properly in a commentary.

Some translators have rather naïvely overlooked the lexical difficulties involved in the expression "make me clean." The implications of the Greek word katharizō 'to cleanse' are greater than simply 'to heal.' The act of cleansing meant not only healing from this repulsive and dangerous disease, but also ceremonial purification by which the sufferer could again be admitted into society. The difficulty is that in many cultural areas a word for 'healing' does not imply subsequent or accompanying ceremonial purification, and a word for 'cleansing' does not involve healing or signify social acceptance. In one instance the translator found that a word used in this verse meant nothing more than 'to give a bath to,' for in his care to follow the text he had selected a term which had as a central meaning the idea of 'cleansing.' Except where the local patterns of taboo, ceremonial cleansing, and healing provide the background for a literal translation of the Greek, it is probably preferable to translate 'you can heal me' or 'you can make me well.' The context or explanation must provide the additional factors implied in the Greek.

Mark 1:40

Syntax

The AV and ARV use of "there," as a so-called expletive in such verses as this, is a means by which the English may be made to conform to the Greek word order. There is no Greek word corresponding specifically to "there." Accordingly, the translator is under no obligation to attempt to duplicate this very idiomatic English usage. The RSV has "a leper came to him..." Similar constructions occur in Segond, Valera, and H-A. Luther employs es kam, literally 'it came,' which is functionally parallel to the AV and ARV usage.

The degree to which the various verbs may be made subordinate one to the other differs widely in various translations. The AV and ARV usage reflects quite closely the Greek. The RSV employs more subordination and grouping in "a leper came to him beseeching him, and kneeling said to him." Valera is parallel to this RSV rendering. Segond employs a different type of division un lépreux vint à lui; et, se jetant à genous, il lui dit d'un ton suppliant, literally 'a leper came to him; and, throwing himself on his knees, he said to him in a suppliant tone (voice).'[1] Whether the translator is to follow a type of coordinate structure as in the AV or the ARV or a more subordinated type such as the RSV, Valera, or Segond, depends primarily upon the linguistic structure of the native language. In some cases it may even be desirable to introduce a pronominal subject with one of the subsequent verbs in the series, e.g. 'a leper came to him and besought him. He knelt and said to him,...' If any ambiguity exists as to the persons identified by the pronouns 'he' and 'him' it may be necessary to introduce the name 'Jesus' for one of these pronouns.

A word of caution should be given concerning the problems of tense relationships in conditional sentences. The condition in this verse employs so-called present tense forms, though on the basis of precise temporal criteria one may argue that both tenses should be future. Such arguments as to strict temporal divisions are largely meaningless. The important matters are the types of conditional expressions which may be expressed in any particular language and the relationships of these conditions to such factors as reality and nonreality. Greek possesses a number of patterns for conditional sentences, each with its own special connotative significance (see any standard Greek grammar for a discussion of these conditional types). Few other languages possess quite so many varieties of expression, and few of these patterns will coincide exactly. In English, for example, a generalized future condition employs a present tense in the condition and a future tense form in the result, e.g. if he comes, I will help him. The translator must not feel obliged to follow these same tense

[1]These translations of various renderings in foreign languages are purposely very literal and accordingly do not properly represent the rhetorical value or significance of the particular translation. For those well acquainted with the foreign language in question, there would, of course, be no need for a translation, but for those who are not acquainted with the particular language, a literary translation would only obscure the lexical and syntactic peculiarities under discussion, since a proper literary retranslation into English would necessitate rearranging and shifting a number of formal items.

relationships in another language. Similarly in this verse, present forms in English may be rendered by so-called future forms in another language. Or the language may possess an entire special series of conditional forms.

41 "*And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made *clean."

Lexicon

The expression "moved with compassion" is a translation of the Greek word splanchnizō, a verbal derivative containing the base splanchnon, meaning the 'viscera' or 'inward parts.' This expression for pity and compassion is a type of metaphorical extension based upon a common interpretation of a psycho-physiological reaction. In some languages the emotion of pity is centered in the intestines, in other cases in the diaphragm, the liver, the spleen, the pancreas, the heart, etc. If the language possesses some expression which parallels the Greek usage, e.g. the Shulla equivalent 'he cried in his insides,' one should keep the parallel. If, however, as in English and most modern European languages there is no such literal equivalent, then one should employ some such generalized expression as "moved with compassion" (ARV), "moved with pity" (RSV), teniendo misericordia de él (Valera), literally 'having pity of him.'

Syntax

As we have noted before, many languages have difficulty in expressing the passive voice (see verse 4). This is especially true with a passive imperative "be thou made clean." It is one thing to command a person to perform a particular action, but sometimes quite another thing to command a person to undergo a particular process for which there is no stated agent. Such imperative passive constructions are simply not possible in a number of languages. The only way in which such an idea can even be approximated is to turn the form into the active, but this requires the specific identification of an actor. In this case the actor can be either God or Jesus himself. One may prefer to translate 'God make you clean.' This involves a measure of interpretive addition. So likewise does 'I make you clean.' But these two alternatives are practically the only ways in which the Greek expression may be translated in some languages. On the whole, the translation 'God make you clean' is rather more difficult than the latter, since a command in the third person is much rarer and tends to be confusing when the context is at all obscure.

42 "*And *straightway the *leprosy departed from him, and he was made *clean."

Lexicon

It is often found that noun expressions such as "leprosy" do not occur. Such a term, which defines a state of being, is usually a verb or some more extended descriptive phrase. Accordingly, there are some definite difficulties in attempting to say that a particular state "departed from him." Very often such an expression may be rendered

'immediately he no longer had decaying sores.'

Syntax

If there are difficulties with the passive "was made clean," it may sometimes be translated as 'he became clean' or 'he became well' (depending upon the lexical requirements).

43 "*And he strictly charged him, and *straightway sent him out,"

Exegesis

The Greek words translated here "strictly charged" and "sent out" are very strong. The first occurs in some contexts with the meaning of 'scold,' and the latter is translated in some contexts as 'cast out.' Considerable differences have arisen among scholars who have attempted to explain the basis for these vigorous words and the possible reasons for the actions of Jesus as depicted by such terms. The safest and most probable interpretation is that Jesus was earnestly seeking to avoid the same popular acclaim which had forced him to leave Capernaum (verse 35). Hence, by strictly charging this leper to refrain from publicizing the event, Jesus apparently hoped to divert people's attention from his miracles and accordingly to his preaching. In attempting to find appropriate terms in the native language one may use some such expression as 'told him strongly' or 'spoke with strong words.'

Lexicon

The expression "sent him out" requires certain supplementary, contextual data in some languages. The reader may ask, "What was he sent out of?" The group was apparently not in a house. The ARV "sent...out" is an attempt to translate literally the Greek ekballō, literally 'cast out.' The result is not too appropriate. The AV and RSV "sent...away" are preferable. This latter type of rendering is used in the Valera and H-A.

44 "and saith unto him, See thou say nothing to any man; but go show thyself to the priest, and offer for thy *cleansing the things which Moses commanded, for a testimony unto them."

Exegesis

It is important to note that the expression "for a testimony unto them" should be understood as attributive to the actions of "showing thyself" and "offering...things." It is not attributive to the verb "commanded." In the ARV the only indication of this is in the use of the comma. Punctuation is also relied upon by RSV, AV, Luther, Valera, and H-A. Segond, however, expands the expression slightly, but in the interests of greater clarity, by the clause afin que cela leur serve de témoignage 'to the end that that may serve as a witness to them.'

Mark 1:44

Lexicon

For a discussion of terms for "priest" see BT. It may be noted, however, that missionaries are frequently too hesitant about using native terms for 'priest.' Because missionaries loathe the pagan practices, they consider a native term as distinctly derogatory. This is not necessarily the case among the native population, and the context is usually sufficient to provide the proper distinctions as to quality. A native term for 'medicine-man' or 'shaman' is in some instances inadequate because the emphasis is entirely upon magic rites and not upon any priestly representation of the people or any features involving prayer or worship. Accordingly, in Eskimo, instead of adopting a native term for shaman, a descriptive compound 'man who causes prayer' is used. This has been well received.

Where sacrifices and offerings are a part of the native religious system, little difficulty will be encountered in this verse; but where such offerings are not employed, one must sometimes introduce 'give the things which Moses commanded.'

An adequate expression to translate the Greek marturion 'witness' and 'testimony' is very difficult. There are often three reasons for this: (1) the Greek term is used in a variety of situations, all of which cannot be translated by the same native expression, (2) a noun in Greek and English is frequently a verbal expression in other languages (note that this is an expression of a process), and (3) many societies do not possess extensive systems of legal witness and testimony from which such technical terms may be readily taken. In some languages the only equivalent is 'to show them,' 'to say what one has seen,' or 'to tell what has happened.' Such expressions are descriptions of the process, not primarily symbols for the process, but they are perfectly adequate if properly employed. For example, in this verse one may translate 'in order to show them what has happened.'

Syntax

With regard to the over-all syntactic problems one should treat verses 43 and 44 together. The reasons for this are the contradiction between the temporal events described and the sequence of clauses. In verse 43 we are told that the man was sent away, but verse 44 gives the substance of the stern command indicated at the beginning of verse 43. In a language in which "and" implies strict temporal sequences, it is impossible to translate literally without introducing misunderstanding and confusion, since in verse 43 the man is sent away, but in verse 44 he is obviously on hand to receive the instructions. If both verses 43 and 44 were within the same verse, it would be possible to change the order and eliminate such temporal contradictions. But to reassign verse content is disconcerting to anyone using parallel versions; and it is perhaps easier to make a shift in tense forms than to undertake to transpose order and break the traditional alignment. In a language where it is necessary to preserve temporal sequences if one employs connectives such as "and," one may overcome the difficulty by breaking verse 44 from verse 43 and by introducing a tense form or expression denoting prior-time relationships, e.g. 'Jesus had said to him.' If the shift to a prior tense is not possible, one may overcome the difficulty by translating

'sent him away, 44 but beforehand said to him...'

As English speakers we may be quite unaware of temporal inconsistencies such as the above, but this is not the case in some languages, where narrative events follow temporal sequences with strict conformity. For example, in the Mixteco it was found necessary to make several slight shifts, such as the one suggested here, because of the consistent difficulty encountered by the native speakers in understanding such syntactic patterns which were in violation of their own syntacto-stylistic requirements. However, this is no justification whatsoever for wholesale changes in the order of items, because the Biblical order does not satisfy one's hermeneutical interests.

In order to show the relationships between the last three verb expressions one may find it necessary to make certain changes of form, e.g.

> 'in order to show that you are healed give the things which Moses commanded. This is in order to show them what has happened.'

Where no general substitute such as 'this' is available, one may translate 'do so in order to show...'

45 "But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a *city, but was without in *desert places: and they came to him from every quarter."

Lexicon

The expression "began to publish it much" may be rendered 'he began to talk much about it.' "To spread abroad the matter" is simply 'to tell many people what had happened.' In some languages there are interesting and special idioms for such activities as spreading reports. In Aztec one may say 'he began to let it drop out of his mouth much.' In other instances one may say 'he made the report walk.'

"Openly enter into a city" may be rendered 'enter into a city when people could see him.' This is the basic implication of the Greek phanerōs.

"Every quarter" is of course simply 'everywhere.'

Syntax

The syntactic requirements of a more simplified grammatical structure for this sentence may result in a translation such as,

> 'But he went out and begun to talk about it much and to speak to many people about what had happened. Because of this Jesus could not go into a city when people were watching, but he remained in the country. People came to him from everywhere.'

John 1:1

Title

For a discussion of the title see initial section under Mark.

1 "In the beginning was the Word, and the Word was with *God, and the Word was *God."

Exegesis

The "beginning" evidently refers to the act of creation. However, it probably is not to be interpreted that 'the Word was in the creation.' (This is specifically indicated in verse 3.) The importance of this verse is primarily temporal, as a statement of the preexistence of Christ before the creation.

The Greek pros (translated here as "with") implies more than proximity or contemporaneousness, rather, the relationship of personal association. The preposition defines a reciprocal relationship.

The final copulative sentence is not reversible. "The Word was God," but one should not translate 'God was the Word.' It is inadvisable to take the meaning 'the Word was divine,' 'had the characteristics of God,' or 'God-like.' The translator should endeavor to reproduce as closely as possible the form of this verse, even though he may have difficulties in interpretation.

Lexicon

It is sometimes impossible to employ a word such as "beginning" without indicating what 'begins.' This makes it necessary to introduce some expression which identifies 'things,' 'world,' or 'creation.' It certainly cannot be 'God,' since he is taught to be eternal and noncreated. Accordingly, one is forced to translate in some languages ("forced" that is, if one wants to make sense and there is no point in translating unless the translation is intelligible) 'when things began,' 'when the world began,' or even 'when the world was created,' since in some instances 'things' may not be spoken of as 'beginning,' only people 'can make things begin.' That is to say, 'begin' may be employed only as causitive transitive in some instances. The obvious parallel of this verse to the first verse of Genesis means that the introduction of the process of creation as a means of translating "in the beginning" does not violate the spirit or the essential meaning of the passage.

The "Word" should not be identified purely with the technical grammatical meaning of word in English. (See BT.) The essential meaning of the Greek is 'expression,' 'statement,' 'words as the symbolization of thought.' (In Greek a single word as a grammatical unit is epos.) Compare the usage in Segond, where Parole, primarily translatable into English as 'speech,' is used, not mot, which is more properly a grammatical term designating a particular constituent unit in speech. The use in Valera and H-A is very unfortunate, since Verbo has the primary significance in present day usage of 'verb.' Palabra 'word' is considered by many as much better, and is frequently substituted by preachers and teachers in attempting to explain John 1:1.

One must frequently make distinctions in the verbs employed in this ve
The first verb states existence contemporaneous with (by implication,
anterior to) an event. The second verb indicates location or associat
The third is a copulative, which structurally equates two items (this
not necessarily imply complete identity). In most cases the third verb
will be different from the other two, and in some cases all verbs will
differ, e.g. 'In the beginning the Word existed, and the Word stood (or
'sat,' 'was in a position,' since all verbs describing personal relation-
ships may require some positional orientation) with God, and the Word wa
God.' Such verbs as those suggested for the second clause are not undul
anthropomorphic (describing God in terms of human characteristics); they
are simply required by the lexical structure of some languages.

2 "The same was in the beginning with God."

Exegesis

This verse is not a mere repetition of what was formerly said in verse 1.
Rather it is a combining of the first and the second statements of verse
1 into another perspective.

Lexicon

"The same" may be translated by some pronoun, which is specific in refer
ence to "the Word," or if this is not possible, one may repeat 'the Word

The lexical form of this verse will be entirely dependent upon lexical
choices in the first verse.

3 "All things were made through him; and without him was not anything made
that hath been made."

Exegesis

"Through him" is best taken as an expression of agent. An insistence
upon interpreting the Greek dia 'through' as secondary agency is proba-
bly forced. The explicit form of the second clause would seem to make
evident the direct agency of Christ.

For an alternative division of the constituent parts of the Greek text,
see the ARV footnote.

Lexicon

The passive forms of "made" are translations of the Greek verb ginomai
'to become.' If one can reproduce the same expressions of agency with
such a verb of 'becoming,' this should be done. Otherwise, however, th
passive forms of 'to make' are entirely legitimate.

Syntax

In case one cannot employ passive constructions, it is possible to tran
late,

'He made all things. There is not anything which he did not make.'

John 1:4

4 "In him was life; and the life was the light of men."

Exegesis

The Greek zoē (translated here "life") is to be understood in the most general sense. He was not only alive, but he possessed life-giving and life-sustaining power.

Lexicon

The primary difficulty with this verse lies in obtaining a comprehensive and adequate abstract term for "life." Such abstract terms do not exist in some languages. In such cases one may not speak of 'life' in general, but only that particular objects are 'alive.' The most comprehensive abstraction in some cases is roughly equivalent to 'the fact that objects live.' It may be possible to relate such an expression to the phrase 'in him,' but a literal translation may contradict the meaning of the verse. It would be better to say 'he makes objects live' (rendering at least something of the meaning of the verse) than to say 'objects are alive inside of him,' which would be the literal alternative in some languages.

"The light of men" may designate the light which men possess, namely, their knowledge and understanding, or it may define an objective relationship, namely, 'gave light to men,' 'made them see,' or 'made them understand.' The following verse would seem to substantiate the second interpretation. Note that in many cases one encounters the same difficulties in finding a generic term for "light" as for "life." Objects may 'shine,' but an abstraction such as "light" is not always in use.

One of the most complicated problems in some languages is to translate the sentence "the life was the light of men." In the first place such objects may not occur as abstracts, and secondly, the formal equation of these two terms is very unusual. One of the difficulties is that the two nominal expressions are not equatable in the sense that John and man are equatable in John was a man. The meaning is not that A ("the life") existed as a member of the class named by B ("the light"). (This is the definable relationship between John and a man in John was a man.) Rather A exists as a source of B. The verse is further complicated by the fact that "the life" described in this second clause is immediately referrable to the "life" mentioned in the first clause. If one must adopt for the first clause such a translation as 'he makes things live,' it may be legitimate to say 'this (referring to the entire process and situation) was light to men,' 'this made people see,' or 'this made people understand.' Otherwise one may possibly repeat the entire first clause 'the fact that he made objects live made people see.' It is possible to translate more strictly as 'the fact that things live is light for men,' but this actually misses the significance of the Greek. "Life" here is not primarily the fact of existence, but the producing and sustaining process, which makes existence possible.

It may seem incredible to some that such apparently simple sentences as are contained in the first chapter of John could possibly produce so many complex problems for the translator. This is generally the result of inexperience, or the happy fortune of having been working in a language which possesses abstract nouns.

John 1:5

5 "*And the light shineth in the darkness; and the darkness apprehended it not."

Exegesis

The Greek katalambanō (translated here "apprehended") means either 'to overcome' or 'to understand.' The AV employs "comprehended," the RSV "overcome," while the ARV attempts to reproduce the Greek ambiguity. Valera agrees with the AV rendering, and H-A concurs with the RSV. Segond turns the figure of speech by translating 'the darkness did not receive it.' If one may reproduce the Greek ambiguity, this should be done; but if not, one should probably follow the interpretation of "overcome."

Lexicon

Where there is some abstract noun for "light," this verse provides practically no difficulty. If there is no such abstract, one must generally depend upon some corresponding verb expression. For example, one may always say in one form or another 'it became light.' The precise meaning which this passage would have to the native reader might be dependent upon explanation, but the clause would at least have some meaning (which is not the case with some translations), and the context would provide some basis for proper interpretation.

Where there is no abstract for "light," it is likely that one will not find an abstract for "darkness." Certainly the metaphor of "darkness overcoming" would be difficult, even at best. Where one must translate "darkness" as 'dark places,' one may change the Greek figure into 'the dark places could not stop the becoming light' or 'stop it from becoming light.' This figure is no more removed from the original than the Segond rendering cited above, and it does provide a metaphorical base upon which intelligible explanations may be made. In some cases, though languages have possessed abstracts for neither "light" nor "darkness," translators have coined such terms (even though contrary to native grammatical structure), and then they have been surprised that natives did not immediately understand what was meant by 'light grabbing ahold of darkness.'

6 "There came a man, sent from God, whose name was John."

Lexicon

An introductory impersonal phrase such as "there came" cannot be reproduced in some languages. The alternatives may be 'a man came' or 'God sent a man.' The English "came" reflects the Greek egeneto 'became.' (See comments on Mark 1:4.)

Syntax

The syntactic form of this verse is dependent upon the possibility of an impersonal introductory expression and the use of passive participial constructions. Without these two possibilities (which occur in the English), one may translate as 'God sent a man, whose name was John' or 'A man came. God sent him. His name was John.' It is not unwarranted to consider the Greek para theou 'from God' (a statement of source) as

being translatable by an active expression in which God is made the agent, i.e. 'God sent him.'

I "The same came for *witness, that he might bear *witness of the *light, that all might *believe through him."

Exegesis

It is possible to interpret the two purpose clauses in this verse as strictly dependent one upon the other, e.g. 'John bore witness for the purpose that all might believe through him' (i.e. John). But it is more likely that the final purpose clause is a final summary of the purpose of the "coming" and the "bearing witness." This interpretation is reflected in the RSV which translates the first purpose clause by an infinitive expression and the second by a complete purpose clause.

The "him" of this verse should refer to John, despite the theoretical possibility of the Greek pronoun referring to the "light."

Lexicon

Where technical legal terminology is lacking, "witness" and "bear witness" are most easily translated as 'to tell about.'

In languages where the verb 'believe' is only transitive, one must introduce an object. It is possible that 'God,' 'the Word,' or 'the light' are logical objects, but it is also possible that some expression such as 'to believe the truth' would be of sufficiently generalized meaning as to fit this context involving 'witnessing.' In some languages, even the term "witness" must be translated as 'the true word.'

For the expression "the same" see verse 2.

A term for "light" in this verse is dependent upon the expressions employed in the previous verses. It is most important to preserve the proper concordance of terms in such a passage, where the key to the meaning of verses is so dependent upon what precedes and follows.

Syntax

The occurrence of two purpose clauses in sequence may prove confusing and unnatural. This may be eliminated as follows:

> 'He came in order to tell what he knew about the light (or 'the getting light,' or 'its being light'). This was (or 'he did this') in order that all people might believe because of him (or 'he might make all people believe').'

In the first clause we have coalesced the phrase "for witness" with the following purpose clause. Rather than coalesce these expressions one may employ 'He came as one who tells what he knows (a descriptive translation of the process of "witnessing"), in order to tell what he knew about the light.' The phrase "through him" is interpreted as causal or agentive. Such agentive elements must sometimes be treated as subjects of causative sentences.

8 "He was not the *light, but came that he might bear *witness of the *light."

Exegesis

The use of "came" as a means of introducing a clause of purpose is very convenient and completely justified. AV employs "was sent," as being more directly relatable to the context. Segond has parut 'appeared.'

Lexicon

An expression for "light" will be determined by the lexical form employed in the previous verses. The usual alternatives are, however, (1) 'the shining' or 'the getting light' and (2) 'the one who shines.' If one adopts the second type of rendering it is possible to translate as,

> 'He was not the one who shone, but came in order to tell what he knew about the one who shone.'

9 "There was the true *light, even the *light which lighteth every man, coming into the world."

Exegesis

The grammatical ambiguity of this verse has been recognized since the time of Origen. There are two ways in which the phrase "coming into the world" may be construed: (1) as an attributive of "every man" (AV, Luther, and Valera alumbra á todo hombre que viene á este mundo 'illuminates every man who comes to this world') and (2) as an attributive of "the light" (H-A, RSV "The true light that enlightens every man was coming into the world," and Segond Cette lumière était la véritable lumière, qui, en venant dans le monde, éclaire tout homme, 'this light was the true light, which in coming into the world, illuminates every man'). It should also be noted that RSV and Segond differ as to the items which are made dependent and those which are left primary. As regards the Greek text, the Segond is the more conservative interpretation of the two.

The ARV attempts in this verse to preserve the ambiguity of the original by punctuation and word order. Other languages will usually not permit even this degree of ambiguity, and one must choose one or the other interpretation. The italicized words "even the light" (ARV) seem to be unnecessary additions; at least they would not be necessary to reproduce in many languages.

Lexicon

The significance of the Greek alēthinos (translated here "true") is more specifically 'genuine,' 'real,' or 'ideal.' The word is not so closely related to the abstract value of truth as to the more specific quality of genuineness.

The "world" (Greek kosmos) may mean the 'universe,' but it is probably better to understand this in the more restricted sense of 'earth' or 'people of the world.' The following verses, however, give the contextual setting.

As in all such contexts, "man" (translating Greek anthrōpos) means 'person,' including both men and women. In some languages it is necessary to employ a plural form meaning 'people' or 'persons.'

Syntax

The syntactic treatment of this verse will be dependent upon one's exegetical interpretation. In following the second and generally preferred interpretation (see above under Exegesis), the primary alternatives for exegesis and syntax are:

1. 'It was the true light, which comes into the world and enlightens every person.' (This coordinate construction leaves the specific relationships to the context.)

2. 'It was the true light, which, in coming (or 'when it comes') into the world, enlightens every person.'

3. 'The true light, which enlightens every person, was coming into the world.'

10 "He was in the *world, and the *world was made through him, and the *world knew him not."

Lexicon

See BT and previous verses for discussion of "world."

"Was made through him" may be turned into an active expression where necessary, e.g. 'he made the world.'

"Knew" (a translation of Greek ginoskō) primarily denotes recognition by experience.

The second "and" of this verse may be interpreted as adversative, e.g. RSV "yet."

11 "He came unto his own, and they that were his own received him not."

Exegesis

The first occurrence of "his own" refers to things (see ARV note), and the second specifies people, even as the ARV attempts to indicate by the clause "they that were his own."

Lexicon

The 'receiving of a person' is a very difficult expression in some languages, where only things may be received. A frequently used parallel, however, is 'to welcome.' Accordingly, one may translate 'his own people (perhaps even 'relatives') did not welcome him.' In some languages, however, the only way to translate "welcome" is to say 'they greeted him happily' or 'they said: Greetings.' The passage may thus be translated, 'they did not say to him: Greetings.'

John 1:12

12 "But as many as *received him, to them gave he the right to become children of God, even to them that *believe on his *name:"

Lexicon

"Gave the right to" may be translated in some languages only as 'permitted.' A number of scholars prefer the use of "right" (ARV) to "power" (AV and RSV), contending that "right" is a better rendering of the Greek exousia than "power" (AV and RSV).

When an expression "believe on his name" implies only the magic employment of a name in incantations or when such a literal translation is completely unintelligible, some have advocated the use of 'believe on him,' since this is the meaning of the passage.

Syntax

The only primary syntactic difficulty is the appositive clause "to them that believe on his name." This problem is overcome in the ARV by the introduction of "even." Segond uses a similar type of apposition, but places the two clauses in contiguous relationship, e.g. 'to all those who received him, to those who believe on his name, he has given the power...' H-A follows the ARV order of clauses and introduces es decir 'that is to say.' It would also be possible to repeat the primary verb e.g. ...have the right to become God's children. He gave it to them who believe on his name.'

13 "who were born, not of blood, nor of the *will of the *flesh, nor of the *will of *man, but of *God."

Text

There is some textual authority, though slight, for employing singular reference at this point. This would then make the verse apply to the virgin birth of Christ. The textual authority, however, is overwhelmingly in favor of the traditional reading.

Exegesis

This verse is designed to emphasize the fact that the status of "children of God" is not derivable by human means, but only through God as a source (note the Greek ek 'from').

The Greek egennēthēsan (translated here "were born") may refer to either 'being born,' as of a woman, or 'being begotten,' as of a man. The proper choice of terms in a native language depends upon the active or passive forms and the connection of such terms with "God."

"Blood" refers to natural biological factors in birth.

"Will of the flesh" denotes the factor of sex and sexual desire.

"Will of man" (Greek anēr 'male,' not anthrōpos 'person') stipulates specifically the purpose and plan of the male in begetting offspring.

"Of God" indicates the source. The idiom is of the same lexical structure as 'being born of a woman.'

Lexicon

The lexical problems of this verse are determined by the acceptibility of a verb 'to give birth to,' the use of this in the passive, and the metaphorical potentialities. In some instances, it would be quite vulgar to translate literally 'God gave birth to us.' A substitutable idiom is sometimes 'God made us his children,' taking the lexical pattern from the preceding verse. Following this active, causative form, one may employ the other terms as,

> 'Blood did not make us God's children; the desiring of the body (or 'what the body desired' or just 'the body,' if this is enough to denote the factor of sex) did not make us his children; men's desires did not make us his children; God made us his children.'

In employing an expression 'give birth to,' it is necessary to determin its connotations and possible vulgarity. Furthermore, one must determine the applicability of such a term to the father's part in the reproductive process. A term which is specifically delimited to the woman's function may be applicable to the first two factors, but it is not advisable to employ such an expression with the last two, unless the metaphorical patterns of the language may permit such an extension without ludicrous or misapplied interpretations.

Syntax

Because of the heavy ellipses in this verse, one may find it very convenient to employ coordinate clauses, as is suggested above. The use of active or passive constructions is entirely dependent upon the native language patterns.

14 "And the *Word became *flesh, and dwelt among us (and we beheld his *glory. *glory as of the only begotten from the Father), full of *grace and *trut'

Exegesis

It is possible to interpret the phrase "from the Father" as being attributive to "glory." Hence the meaning would be 'glory such as the only Son receives from the Father.' The more traditional, and probably more advisable translation, associates (1) "from the Father" with (2) "the only Son" (RSV and Segond), 'the only begotten' (AV, Valera, H-A, and ARV), and 'the only begotten Son' (Luther).

The phrase "full of grace and truth" is to be taken as attributive to the "Word."

Lexicon

"Became flesh" may be translated as 'acquired a body' or 'came to have a body.'

"Dwelt" is a translation of the Greek skēnoō 'to tent' or 'to tabernacle.'

This implies the temporary nature of the Word's stay. It may be translated by some related expression in the native language, e.g. 'he had a shelter,' provided a metaphorical usage is meaningful; or it may be rendered 'he lived among us.'

The Greek word translated "behold" denotes primarily physical perception. simply 'looked at.'

"Glory" is here translatable as 'shining,' 'radiance,' or possibly 'great honor.' (See BT and other references.)

"Only begotten" is quite difficult to translate literally in many languages. "Only Son" (following RSV and Segond) may provide a more adequate and acceptable base for translation in some languages.

"Full of grace and truth" is an impossible idiom in certain cases. One may 'have a great deal of something,' or one may 'demonstrate a quality exceedingly,' but to be 'full' of some abstraction is beyond the lexical patterns of some languages. Both "grace" and "truth" must be treated as qualitative adjectives or verbs in some languages, so that some such translation as 'he is gracious and true exceedingly' may be the closest structural and lexical parallel.

Syntax

The parenthetical material and the resultant separation of the final expression from the "Word" make it advisable to shift slightly the syntactic structure of this sentence by breaking it into at least three, if not four, parts, e.g.

> 'The Word acquired a body, and had a hut among us. We looked at his noble radiance. His noble radiance was like what the Father's only Son possesses. He was exceedingly gracious (or 'showed favor very much') and was very true.'

It is possible to relieve some of the syntactic difficulties due to the relative position of items by following the shifted order of constituent elements in Segond, RSV, and H-A, in which "full of grace and truth" is placed immediately following "dwelt among us."

Again the translator should be cautioned that these suggested syntactic changes and such lexical items as 'noble radiance,' 'exceedingly gracious,' and 'very true,' are not to be interpreted as preferable to the rendering of the ARV or other standard translations. These suggestions are only made on the basis of what translators have had to employ in some languages. It is hoped that these suggestions will stimulate inquiry as to possible idioms in other languages with which translators are working. These suggestions are rarely adaptable in their literal form, but they have been found helpful as a basis for further investigation in the languages in question. The reason why many of these suggestions seem extreme is that we are not attempting to employ the standard alternatives (which, for example, one may read in any number of modern English translations, e.g. Moffat, Goodspeed, Weymouth, Knox, Confraternity, and Basic), but we are trying to frame the lexical suggestions so as to fit the different syntactic patterns which are required in other types of languages.

John 1:15

15 "John *beareth witness of him, and *crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me."

Exegesis

The Greek emprosthen (translated "before" in the first occurrence of the phrase "before me") designates primarily priority of position, temporal or spacial. It may also be interpreted as designating priority in status (see H-A).

The Greek prōtos mou (translated "before me" in its second ARV occurrence) may actually mean 'my chief' or 'my superior.' But in general, this superlative form in the Greek is interpreted as a comparative (a pattern for which there is abundant grammatical confirmation). The meaning is accordingly 'before me' (in temporal sequence). The emphasis of this witness of John the Baptist is that Christ is of a greater status (priority of position) because he preceded John in existence, even though he was born six months later. RSV reflects this interpretation in "ranks before me, for he was before me." Luther makes the second expression definitely temporal by using eher als 'sooner than.'

Lexicon

"Is become before me" is an awkward lexical construction even in English. Compare the RSV (cited above), the Segond m'a précédé 'has preceded me,' and H-A ha sido antepuesto a mí 'has been placed ahead of me.' This is translatable in some languages as 'has gone ahead of me' or 'is higher than I am.' This latter expression of relative height is a frequent substitution for relative order as a designation of rank.

"Was before me" may be translated in some languages as 'existed before I did.' (One must not, however, use a verb which means 'to be born.')

In this verse present verb forms of the Greek are reproduced in the ARV "beareth" and "crieth." This usage of the so-called historical present is not followed by AV, Segond, H-A, Valera, or RSV.

Syntax

For a discussion of problems relating to double verbs of speaking (in this instance "crieth, saying"), see Mark 1:7.

In the event a relative clause construction such as "of whom I said" is awkward, one may translate, 'I told about this one.'

16 "For of his fulness we all received, and *grace for *grace."

Exegesis

The expression "grace for grace" has been variously interpreted through the ages. Chrysostom understood this verse to mean that the Christian obtained the grace of the gospel in exchange for the grace of the law. Others have interpreted this to mean that the grace which the Christian receives corresponds to the grace of Christ. Others believe that the expression is best understood as meaning that grace is added to grace.

In using "for" the ARV and AV reflect an interpretation of substitutability or correspondence. RSV employs "upon," implying accumulation. Valera and Segond agree with ARV and AV, while H-A agrees with RSV.

Lexicon

"Fulness," an abstraction of constituency, is seldom translatable in a literal form with any great satisfaction. Usually one must adopt some phrase 'that of which he is full' or 'that which he possesses in himself.' In the latter expression a statement of possession is not adequate, since it would not define a relationship in which we partake of "his fulness," i.e. 'his substance' or 'his content.' The added phrase 'in himself' helps to direct attention to at least a phase of this 'fulness' or 'content.'

If one must employ a verb expression for "grace," e.g. 'he shows favor,' it is very convenient to employ the additive interpretation, e.g. 'he shows favor and more favor.' To attempt an interpretation involving substitution or correspondence of "grace" is extremely awkward if one must define subject and object relationships of a verb expression. The result may be quite highly interpretive.

Syntax

The form of this verse often makes it necessary and advisable to break the sentence into two coordinate constructions, since "grace" is so frequently translatable only by a verb expression.

17 "For the law was given through Moses; *grace and *truth came through Jesus Christ."

Lexicon

For a discussion of "law" see BT. Laws constitute a traditional set of rules (written or oral) for which there are certain enforced sanctions administered by the community (or by God, when speaking of God's law apart from human administration of it). In this way "law" differs from "commandment," which is the dictate of an individual (or group) and enforcible only by that dictating constituency (or those delegated by the commanding party or parties).

It may not be possible to say that 'laws were given.' It is necessary in some languages 'to speak laws.' If an active form is required, one may translate 'Moses spoke the law.' One may insist that the Greek text here makes Moses a secondary agent, and hence not relatable to the giving of the law as a direct subject. But the entire Biblical context and the parallelism of the following expression will probably not permit this verse to suffer too much misinterpretation from the translation suggested.

The same type of problem may exist with regard to "grace and truth coming." Abstracts such as these frequently do not exist, and if they do, they may not 'come.' It is possible to follow the parallelism of the translation suggested in the previous paragraph by translating 'Jesus Christ spoke grace (or 'favor') and true words (or 'truth').' Where, however, one can construct some type of generalizing phrase such as 'the

fact that there is favor and truth,' this may be related to the agent of the clause by translating either:

1. 'Jesus Christ caused the fact that there is grace and truth,' or
2. 'The fact that there is grace and truth is because of Jesus Christ.'

18 "No *man hath seen *God at any time; the only *begotten *Son, who is in the bosom of the *Father, he hath declared him."

Text

The textual problem relating to the alternate reading "the only begotten Son" or "the only begotten God" (see ARV note and Nestle text) is very acute. The textual authority seems to favor the reading "only begotten God," but tradition and internal evidence favor "the only begotten Son." Among the versions regularly cited in this commentary only H-A follows the reading "only begotten God."

Lexicon

"In the bosom" is a metaphor denoting endearment. It may be understood as derived from the position of friends reclining at a feast or one clasped in the fond embrace of the other. One must make sure that the meaning is not some clumsy, ill-adapted expression such as 'on his chest,' as in the case of one language. If the metaphorical value may not be retained, it is possible to translate 'who is dear to (or 'loved by') the Father.' Where possible, however, one should attempt to retain metaphors which have adaptible content. It may not be necessary at times to shift a metaphor to such an extent as changing "in the bosom" to 'beloved.' One might be able to use 'in the embrace of the Father.'

The Greek verb here translated "declared" contains the stem from which we derive the English word exegesis. This declaration of the Father was actually an interpretation of the Father, an explaining of a matter in detail. "Declared him" could be translated 'explained him.' RSV uses a causative expression "has made him known." H-A and Segond follow this same usage.

Romans 1:1

Title

Translations employ a variety of titles for this Epistle. Compare the following: ARV "The Epistle of Paul to the Romans, "RSV "The Letter of Paul to the Romans, "AV "The Epistle of Paul the Apostle to the Romans," and Valera La Epístola del Apóstol San Pablo a Los Romanos 'The Epistle of the Apostle Saint Paul to the Romans.' The ARV and RSV represent a more conservative usage than the Valera and AV, and though they are more expansive than the Nestle Greek text (pros romaious 'to the Romans'), it is probably best to follow their wording of the title. A literal translation of the Greek is sometimes almost meaningless.

For languages where some verb of 'writing' must be introduced in such a title in order for it to be intelligible, one may translate 'thus Paul wrote to the Romans' or possibly 'thus Paul wrote to the people of Rome.' Given the ARV or RSV form as a basic pattern, any changes which are made should be only those which are dictated by the syntactic requirements.

1 "Paul, a servant of *Jesus Christ, called to be an apostle, separated unto the *gospel of *God."

Exegesis

"Called to be an apostle" refers to the calling of Paul by God. The expression of purpose, as indicated in the italicized words "to be," is completely justified and is almost universally adopted by translators and commentators. The passage does not mean that Paul was called an apostle by people.

In this verse the term "separated" designates primarily the separation performed by God in setting Paul aside for his special ministery. Compare Gal. 1:15.

The expression "gospel of God" may very well include both possessive and objective relationships. That is to say, the gospel which Paul preached was not only derived from God but was also good news about God. If, however, the native language forces a distinction, it is probably preferable to render this expression in such a way as to point to God as the author of the gospel. (Compare the discussion on Mark 1:1 and 14.)

Lexicon

The term "servant" (Greek doulos) should be translated as 'slave'. The Greek diakonos (from which is derived English deacon) means a servant who received wages as a free man. A doulos was a bondservant or slave. In many aboriginal societies (e.g. in Africa) it is easy enough to make such distinctions. In many other areas systems of slavery do not exist. A helpful distinction involving descriptive phrases has been the use of 'a paid servant' for Greek diakonos and 'a forced servant' (one who is compelled to work) for the Greek doulos. In this verse the translation would be 'one who must serve Jesus Christ.'

For a discussion of the term "apostle" see BT. The prevailing tendency has been for translators to borrow a term for "apostle." On the whole, this is not a very satisfactory practice, for it means supplying the entire content of a word from teaching and context. It would be

preferable in most cases to employ some descriptive phrase such as 'a sent one' (following a more or less literal rendering of the Greek). In this verse one could translate 'he was called to be sent' or 'called to be a sent one.' If in the native language the relationship of 'calling' to 'sending' is obvious from the context and a coordinate construction would be more meaningful, one may translate 'he was called and sent.' Note that in many cases one cannot translate a noun such as "apostle" by a corresponding noun in another language. The translator should not consider it necessary to employ similar parts of speech in rendering the meaning of passages. This will become increasingly more evident as we treat such verses as Romans 1:28-31.

In translating "separated" one may employ the figure as implied in the Greek, namely, 'marking off by boundaries,' but this is frequently more appropriate for territory than for individuals. In this particular verse one may sometimes use 'set him apart from others.'

Syntax

The primary difficulty with the Pauline Epistles is not so much the technical vocabulary but the complex grammatical structure. In Greek the complexities do not appear so great, for the inflexional system is of such a nature that most of the combined elements are related in obvious ways to each other. The various endings denoting case, gender, person, and number make it possible for the reader to be adequately guided through a rather complex series of dependent relationships. There are, however, few other languages in the world which possess anything like this same type of structure. Some of the Bantu languages are equally complex in certain concordant patterns, but they do not employ abstract and generic nouns to the same extent; and the relationships of clauses are more frequently paratactic than is the case in Greek. The result is that Greek offers a rather exceptional syntactic structure, which may not be followed with blind conformity if one wishes to make sense. A close translation of the Greek, as for example occurs in the ARV, is very difficult for an English reader to understand without studied effort and painstaking analysis. This is not so much because the terms are strange as because the grammar is complex and unnatural. But as a type of language, English is closely related to Greek and many of its rhetorical and literary grammatical patterns have been drawn from Greek models. We are accordingly in a much better position to understand a close translation of the Greek than is a speaker of Eskimo, Quechua (South America), Mixteco (Mexico), or Yipounou (Africa), since in these languages there are completely different patterns of syntax and no cultural association and borrowing from Greek models. One cannot and must not assume that because a literal translation is intelligible to us, even though difficult in grammatical pattern, it will be equally intelligible to other people, if it follows the same syntactic patterns, which we may have come to consider as an obligatory part of Pauline teaching.

Before the translator employs any grammatical construction in an aboriginal language he must know that it is a usable and used form. That is to say, he must check several hundred pages of native text material (stories, legends, conversations, songs, etc.), and from this data determine the permissible and employed constructions in the language. Of

course, such native text material will not contain everything which is grammatically acceptable in the language, but it will probably contain a full ninety-five percent. (This is a minimum for text analysis.) For the additional five percent, he must make sure by careful checking that what is said is usable and intelligible. He must not be gullible enough to think that when his translation helper has said, "You can say it that way," such a statement is necessarily a final and adequate judgment as to acceptability. In one instance a translation helper affirmed the possibility of saying a good many things, only to explain when questioned more carefully, "Of course, you can say it that way, but it doesn't mean anything." The question is not whether it can be said, but whether it sounds natural and whether a native would say it in that particular way. We cannot expect the native speaker to employ the same lexical units (word-for-word structure) of the Pauline Epistles, but we can substitute other words and types of expressions and test their understandability. A careful examination of the problems considered in this chapter will help to explain what is meant in making careful systematic studies of the proper syntactic forms.

The first syntactic problem in Romans is posed by the use of third person reference to the writer. That is to say, Paul speaks of himself in the third person. In many languages this is very permissible, and in a number of languages, it is even the preferred form, e.g. in Cambodian. But in some cases the third person reference cannot be used without a denial of authorship. For example, in the Tarahumara (a language of northern Mexico) a straight third person reference can never be used by the speaker or writer when denoting himself. In such a case, one must employ such an expression as 'I Paul am a slave of Jesus Christ...' To use anything else would constitute an indirect denial of Pauline authorship and be completely confusing and contradictory.

On the whole, translators have taken for granted that appositional patterns occurring in one language can always be transferred to another. This is by no means the case. Where we say "Paul, a servant of Jesus Christ," another language must employ 'Paul is Jesus Christ's slave' or 'Paul, who is Jesus Christ's slave.'

For languages which do not employ passive participial constructions, this verse must be greatly overhauled. The result may be approximately,

> 'Paul, Jesus Christ's slave. God called him to be a sent one (or 'called and sent him'). He separated him to tell God's good news.'

The shift from a passive to an active construction necessitates the introduction of an actor. In accordance with what we noted above under Exegesis, the logical subject is 'God.' The introduction of 'him' as verb object is dictated by the requirements of the transitive verbs. The use of 'to tell' is frequently a lexical requirement to bridge the semantic gap between "separated" and "gospel." The Greek eis, literally 'into,' denotes extent or purpose; and the translation 'separated him to tell' makes it possible to render the implications of eis and to bring 'separated' and 'good news' into a meaningful relationship. A literal translation of this Greek expression 'separated into the gospel' may be rather meaningless; and in languages in which prepositions are rare and not used extensively for other than purely physical relationships one must devise some means of showing the functional relationships

between the process of separation and of telling the good news.

If one is not obliged to change the passive expressions into active ones, there is, nevertheless, the difficulty of having so-called participial attributives separated from the word which they specifically modify. In some languages this is perfectly possible, but in others such attributives as 'called to be an apostle' and 'separated unto the gospel of God' must be immediately postposed to the word they modify, hence not separated by such an expression as 'Jesus Christ.' Some translators have argued that the introduction of the comma makes the attribution perfectly clear, but one must not consider it sufficient to use a comma to correct a construction which is otherwise contradictory to the syntactic patterns. If such participial attributives must be placed next to their head words, two alternatives are possible: 'Jesus Christ's slave Paul, called to be an apostle and separated...' or 'Paul, Jesus Christ's slave. He was called to be an apostle and was separated...' The choices of rendering in this verse are dependent entirely upon the syntactic requirements of the language in question.

2 "which he promised afore through his prophets in the holy scriptures,"

Lexicon

A specialized term for "promise" may not be found in certain languages, but it is always possible to describe the process. On the basis of the preceding context one may translate in this verse 'God's good news, 2 which he said before he would give through his prophets in the holy writings.' This defines the process without employing a specialized term for "promise."

For a discussion of terms for "prophet" see BT.

It is not always possible to employ the same native word for 'holy' when translating "holy scriptures" and "holy man." (See BT and Mark 1:8.) 'Holy' as applied to an individual or God may denote certain revered, moral qualities. As applied to writings, there is serious doubt as to whether words denoting primarily moral qualities can be so used with accuracy and proper connotation. Where the native language distinguishes between the secular and the sacred, one may employ a generalized term for 'sacred,' even though this expression may in some contexts converge upon taboo. (See discussion of "holy" in BT.) Where the language possesses no such well-defined distinctions, translators have sometimes found that a native term meaning 'beautiful' or 'soft' conveys something of the idea of reverence. If such words were properly handled in the context, they may possess the possibilities of denoting something at least closely equivalent to "holy." For example, in Mixteco a term paralleling English "holy" actually means 'soft,' but its use as a description of certain religious objects held in reverence, e.g. images of saints, has made it possible to employ this term with the generic value of "holy."

For a discussion of "scriptures" see BT. In general, "scriptures" is translated 'the writings.' In areas where the Bible has been long associated with Christianity and the word Bible has been borrowed as a technical designation of the Word of God, it has been considered necessary to transliterate Bible into some such form as baibara (Gilbertese) or paiput (Eskimo).

Romans 1:3

Syntax

In employing any type of relative pronoun to introduce this verse, one must make certain that the reference is actually to the 'gospel' rather than to any possible intervening word such as 'God.' Otherwise, one can break the sentence, so that it reads 'he (or 'God') promised this before...'

The principal difficulty encountered in this verse is the occurrence of a secondary agent. This is typical of a number of verses. The "prophets" constitute the secondary agent for the promise of God. Many languages possess convenient prepositional or postpositional particles, which may introduce such a secondary agent. But in other languages there are no such immediately corresponding devices. The methods employed are usually two: (1) the use of a causitive transitive verb expression and (2) the employment of paratactic constructions. As illustrative of the first, one may translate 'he caused his prophets to promise.' This may not necessarily mean precisely what it does in English, for it constitutes in some languages the regular method of indicating intermediate agency. The second method may be illustrated by a translation such as 'he promised before in the holy scriptures; his prophets did it.' The final clause in paratactic arrangement with the first is a device for showing secondary agency. (This is, for example, very commonly employed in the Mixteco language.)

Any use of a pronoun 'he' or the noun 'God' must be dependent upon the requirements of the native use of pronominal substitutes. (See BT.)

3 "concerning his Son, who was born of the seed of David according to the flesh,"

Exegesis

Note that the phrase "concerning his Son" should be related to the "gospel." It is the gospel which belongs to God or of which he is the author, but the gospel concerns his Son. The separation of this phrase from the expression which it modifies poses real problems in translating.

The expression "according to the flesh" contrasts with "according to the spirit" in the following verse.

Lexicon

The introductory participial expression (or preposition, depending upon one's classification of "concerning") may cause difficulty, since in some instances the only way of describing such a relationship is to translate 'to speak about' or 'to describe.' It may be necessary to translate 'the good news speaks about his Son.'

Concerning words for "birth" see BT.

The word "seed" must frequently be changed to 'lineage,' 'family,' or 'descendants.' Compare the RSV "was descended from David." In other languages one may translate 'David was his ancestor.' Note the Segond né de la postérité de David 'born of the posterity of David.' H-A employs linaje 'lineage.'

For a discussion of terms for "flesh" see BT. It should be understood that a literal translation of this term frequently results in great misunderstanding. In some cases translators have employed terms which have central meanings equivalent to 'beefsteak' or 'deer meat.' In this context the primary meaning does not concern the literal "flesh" itself, nor the ethical significance of the "flesh" (as in "the flesh, the world, and the devil"). The principal significance is the contrast between the 'body' in this verse as over against the 'spirit' in verse 4. This is, of course, somewhat dependent upon one's exegetical interpretation of the following verse, namely, whether the "spirit" is to be interpreted as the spiritual nature of man (this is supposedly the interpretation of the AV and ARV), or the "Spirit" of God (called here the "Spirit of holiness" RSV). The RSV would seem to contrast the 'human' and the 'divine,' while the AV and ARV would point to the contrast between the 'body' and the 'spirit.' H-A (in a footnote) and Segond coincide with the RSV, while the H-A text and Valera agree with the AV and ARV. Despite, however, the differences in interpretation of this verse, one will usually find that a term with a central meaning of 'body' is more usable in this context than a literal translation of 'flesh.' In still other cases, one must translate 'as far as his being a man was concerned.'

Syntax

The wide separation of the phrase "concerning his Son" from the "gospel," which it modifies, necessitates the shifting of order or the reintroduction of the word "gospel." Compare the RSV "the gospel concerning his Son." Following the lexical difficulty cited with "concerning" in the previous section we may adopt the rendering of 'the good news tells about his Son.'

Following the grammatical requirements of the language in question, the relative clause may be changed to the following possible renderings: 'he was born of the family of David as far as his body was concerned,' 'David was his human ancestor,' or 'his ancestor David gave him a body.' The type of expression to be employed is, of course, also dependent upon the lexical requirements of the language.

4 "who was declared to be the *Son of *God with power, according to the spirit of holiness, by the resurrection from the dead; even *Jesus *Christ our *Lord,"

Exegesis

The Greek participle horisthentos may mean (1) 'proved to be,' 'marked out as being,' or (2) 'appointed,' 'declared,' 'designated.' 'It is probably preferable to take the latter meaning. (See RSV.) Though the resurrection was an attestation of the Son's relationship, one should not translate in such a way as to imply that by the resurrection Jesus 'became' the Son of God.

One may take "with power" as an attributive of "declared." This makes the declaration of the Son's position a 'powerful' or 'miraculous' demonstration. (The interpretation of 'powerful' or 'miraculous' is dependent upon one's understanding of the Greek en dunamei.) On the other hand, it is also possible to make the Greek phrase en dunamei 'in power' or 'with power' an attributive of the "Son of God." The expression then becomes equivalent

in many languages to 'the powerful Son of God.' (This is apparently the interpretation of the RSV.) Most translations are ambiguous at this point, and it is valuable to attempt to reproduce such ambiguity if it is possible in another language. It is generally, however, not possible.

The expression "spirit of holiness" may be interpreted as the characteristic of the Son's spirit, namely, a description of his ethical and spiritual nature, in contrast with the "flesh" of the preceding verse. It may also, following the RSV, designate the Third Person of the Trinity, and be a title for the Spirit, which is designated as the instrumentality by which the Son is "declared." There are no definitive criteria which make it necessary to adopt one or the other interpretation. But if one employs capital letters to distinguish the names of Deity, one is obliged to decide. Either interpretation is satisfactory, but the translator should make his decision on the basis of all the pertinent data.

It is difficult to know the precise manner in which the phrase "by the resurrection from the dead" is to be related to the rest of the verse. The ARV and AV do not help materially in setting it off by a comma. Segond, Valera, Luther, and H-A follow the same usage. Nor is the absence of a comma in the RSV any appreciable advantage. One must translate this expression "by the resurrection from the dead" as being related to the rest of the sentence either as instrument or cause. In order to avoid wrongly relating this expression to some particular constituent, such as "declared," "power," or "holiness," it is probably better to set this expression off paratactically, e.g. 'this was by the resurrection from the dead' or 'this was because he arose from where the dead are.' In many languages one is practically forced into using some paratactic construction by the fact that these languages require the process noun "resurrection" to be translated by a verb expression.

The rendering of the Valera and H-A la resurrección de los muertos 'the resurrection of the dead' is not a recommended rendering, even though it is a literal translation of the Greek. The significance of this verse is probably not that the dead arise, but that the Son arose from the dead. Note the Luther rendering of this verse which is explicit on this point of resurrection as well as indicative of the other manner of treating the phrase "with power": und kräftig erwiesen als ein Sohn Gottes nach dem Geist, der da heiligt, seit der Zeit da er auferstanden ist von den Toten, Jesus Christus, unser Herr, literally 'powerfully shown as a Son of God according to the Spirit, which there (or 'then') sanctified, from the time when he was risen from the dead, Jesus Christ, our Lord.'

Lexicon

The form and lexical content of the verb "declared" or "designated" is largely determined by the interpretation of the subject. In the Greek the subject is formally absent, and the context is potentially ambiguous, that is to say, one could understand the agents of the declaration as being people in general. However, in accordance with passages such as Acts 10:42 and 17:31, it seems quite certain that God should be understood as the agent of this verb. Accordingly, such a passive construction may be translated as 'God designated him,' 'God declared him,' or 'God appointed him.' If, however, one can preserve the ambiguous passive construction, this should be done. If one uses an active expression, there are certain

adjustments which must be made in the subsequent parts of the clause, e.g. 'God declared him to be his Son.'

Regardless of the differences of interpretation of the phrase "spirit of holiness," the attributive noun "holiness" is in a descriptive relationship to "spirit." Such a construction must frequently be translated as 'holy spirit,' or if one wants to avoid a possible technical expression (ambiguous with 'Holy Spirit'), one may employ 'spirit which is holy.'

"Resurrection," a noun of process, must often correspond to a verb expression in other languages. For a discussion of the various possible lexical values see BT. In general, the two principal differences in the etymological significance of the native terms corresponding to "resurrection" are (1) 'to arise,' 'to get up,' 'to stand,' and (2) 'to wake up,' 'to come to life,' 'to live again.' One should choose the phrase most suited to the lexical and syntactic patterns of the native language with which one is working.

The phrase "arising from the dead" seems so obvious to us that we scarcely ever question its literal application and adoption in another language. "From the dead" must sometimes, however, be translated 'from among the dead' (see Segond). In other languages one must say 'from where the dead are.'

Syntax

The complexity of the connection of this verse with the preceding makes it frequently advisable to break the structure by beginning a new sentence, e.g. 'He was declared...'

The many differences of interpretation mean that there are a number of possible syntactic problems involved and a variety of solutions. If, for example, one employs an active form of "declared" and interprets the phrase "according to the spirit of holiness" as denoting the agency of the Third Person of the Trinity, one may translate,

> 'God declared him to be his Son with power (or 'powerful Son' or 'powerfully declared'); the Spirit which is holy (or 'which sanctifies,' following Luther) did it. This was because he came to life (or 'arose') and left the dead. This is Jesus Christ, who is our Lord.'

This verse is excellent evidence of the difficulty which is encountered in languages in which nouns of process must be translated by verb expressions and in which prepositional expressions (there are six in English and three in Greek) must be related in more specific ways than they are in the text languages. (English is here treated as a text language, since it forms the textual basis for much translating.)

As we shall have occasion to point out, there are a number of situations in which it is a recommended practice to break the long, involved, complex sentences of the Greek (likewise English, Spanish, or French) into shorter, simpler ones. The reasons for this are primarily the structures of the native languages, which may not permit such involved sentence types. This does not mean that all aboriginal languages have ultra-simple sentences.

Some of them may be quite as complex as anything in English. But the patterns of complexity do not coincide. A pattern which is complex in one language does not necessarily correspond to an equivalent pattern in another language. It is also true that in a number of languages it is possible to relate words in certain complex constructions, following more or less the Greek structure. But the constructions which we may employ in any aboriginal language are frequently much more precise and exact in defining relationships (e.g. the Bantu languages). Other constructions may be obscure or ambiguous (even as in Greek), but with different possible interpretations than are contained in the Greek obscurities and ambiguities. As a result of all these considerations: (1) the nonexistence of certain complex types of constructions, (2) the overpreciseness (strictly from our viewpoint) which is demanded in some instances where we may not care to adopt one interpretation to the complete exclusion of the other, and (3) the nonequivalence in possible meaning of many equally complex structures, we may recommend that in the interests of accuracy and clarity the translator consider breaking up complex sentences into simple ones. In this way he can be better assured of translating the meaning of the Bible text, and the resultant syntactic forms will be much more easily understood.

5 "through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake;"

Exegesis

Some authorities have attempted to interpret the "we" as being purely editorial, hence actually translatable as 'I.' Others contend that it is better to assume that Paul uses an inclusive first person, thus identifying himself with his hearers and indirectly reminding them of their heritage and responsibilities. (For a discussion of inclusive and exclusive first person pronouns, see BT.) It is possible, of course, that this should be an exclusive first person, and that in using this form Paul is actually associating himself with the other apostles and not directly with the church at Rome.

The Greek charis (translated here "grace") covers a wide area of meaning. (See BT.) Charis may denote (1) 'attractiveness,' (2) 'good will' or 'favor,' (used frequently in the N. T. with the meaning of 'unearned favor,' (3) 'a state of favor,' (4) 'a gift (of grace),' and (5) 'a feeling of thankfulness.' In this particular verse the meaning is the favor of God or Christ which Paul shares with all Christians.

"Unto the obedience of faith" is the object and purpose of the "apostleship" and the state of having received "grace" from God.

"Faith" has been interpreted by some to denote the body of Christian doctrine, and hence it is considered to be in an objective relationship to "obedience." However, this use of the Greek pistis would seem to appear somewhat later. Nevertheless, it is possible to translate 'to obey the things which they believe,' rendering the first noun as a verb of process and the second as a substantive clause defining the content of a process. On the other hand, it may be preferable to take the Greek noun pistis 'faith' as a descriptive modifier, e.g. 'obedience which was characterized by faith (or 'believing').' This is translatable in some

languages by a coordinate construction, e.g. 'in order that they might obey and believe.' Other languages employ a subordinate construction somewhat equivalent to 'that in their believing they may obey.' The RSV reflects this same purpose and causitive relationship between the "apostleship" and the following phrase, by translating "apostleship to bring about obedience to the faith." (Note that the RSV interprets the Greek pistis as representing content, not process.')

The Greek ethnos may be interpreted "nations" as in AV, ARV, Valera, or "Gentiles" as in RSV, Segond, and H-A.

The phrase "among all nations" is to be understood as attributive to "unto the obedience of faith" and not restricted to modification of "faith." It is even possible to take "all nations" as indirectly the subject of the obedience, e.g. 'to make people among all nations obey...' Segond follows the same interpretation though treating "the nations" as formally objective: pour amener en son nom à l'obéissance de la foi tous les païens, literally 'in order to lead in his name to obedience of the faith all the heathen.'

For a discussion of problems involving the use of the phrase "for his name's sake" see BT. The N. T. expression, as a reflection of an O. T. idiom, has far greater meaning than the usual interpretation as based on English usage. But it is difficult to obtain anything like an appropriate cultural equivalent unless the native culture itself provides the proper setting. The translator is generally compelled to translate the idiom as it is and depend upon teaching and context to enrich its significance.

Lexicon

The expression "receiving grace" is very difficult in some languages, for it involves a certain contradiction or at least reciprocity of process. There are at least two functional viewpoints. "Receiving" defines the participation of the recipient, and "grace" denotes the action or attitude of the giver. To combine two such processes into such a compact phrase is complicated. As a result many languages demand the statement of this situation from one functional viewpoint only, e.g. 'God showed us his grace,' 'God favored us,' or 'God looked on us for good.' It is also possible to take 'Christ' as the subject of these expressions indicating the bestowal of grace.

The "receiving of apostleship" is equally as complex as the foregoing expression. The person receives, but it is God who ordains the apostleship. The solution to this double functional relationship must in some instances be 'and he made us apostles.' "Apostleship" is to be interpreted simply as the state of being an 'apostle' or a 'sent one.' If the phrase 'sent one' is used, one may translate this entire clause as, 'by him (or 'Christ,' depending upon the pronominal requirements) God looked on us for good (or 'God showed his favor') and sent us forth (or 'made us sent ones').'

Among many tribes there are only two basic categories by which people are distinguished: (1) a name for themselves and (2) a general classification for everyone else. This is precisely the attitude reflected by

the Jews of N. T. times. The Tarahumaras of Mexico, who consider themselves as 'sons of God' and everyone else as 'sons of the Devil,' are very much in the same tradition. Native expressions such as the Tarahumara ones are not acceptable, but one may employ such idioms as 'the other people' or 'the foreigners.' The context must define the cultural viewpoint. (See BT for a discussion of the terms for "Gentile.")

There are situations in which the expression "for his name's sake" cannot be translated to make any sense, and perhaps other circumstances in which a literal translation would give an entirely wrong meaning. The closest equivalent other than the direct formula is usually 'for his glory' or 'for his praise.' Note that God, or possibly Christ, is the antecedent of "his." These latter renderings are not, however, generally recommended.

Syntax

In the absence of a proper and natural, relative-clause expression, the phrase "through whom" may be translated (1) 'by him' or 'through him,' or (2) as a secondary agent (see discussion of Romans 1:2), e.g. 'we received favor and were made apostles; Christ did it' or 'God showed us favor and made us apostles; Christ did it.' We cannot be dogmatic as to the exact referent of the primary agent and the secondary agent, whether it was God's action through Christ or only Christ's acting. The Greek use of dia 'through' rather than hupo 'by' tends to suggest a secondary agency.

Various suggestions as to syntactic relationships have already been made in the previous sections. The primary factors to note here are the change from noun to verb expressions, e.g. "grace" becomes 'to show favor' or 'to look on for good'; "apostleship" becomes 'to be sent ones' or 'to send us'; "obedience" becomes 'in order that they might obey' or 'in order to bring them to obey'; "faith" becomes 'what they believe' or 'as they believe.' The different ways of relating these various items have already been discussed. Note the possibility of certain changes in order. Compare the ARV and Segond cited above with the RSV "obedience to the faith for the sake of his name among all the Gentiles."

6 "among whom are ye also, called to be *Jesus *Christ's:"

Exegesis

The phrase "called to be Jesus Christ's" probably defines a possessive relationship. The agent is God and the possessor is Christ. (But note the subjective relationship employed in Segond.)

Syntax

If there are changes in word order in the previous verse, so that the relative "whom" is too far separated from its antecedent, it may be impossible to employ a relative attributive in this verse. Note that the AV and ARV are quite awkward at this point. RSV overcomes the difficulty with a shift of order by translating "including yourselves who are..." The Segond defines the relationships very clearly (though with a different interpretation of the Greek genitive expression iesou christou): parmi lesquels vous êtes aussi, vous qui avez été appelés par Jésus-Christ, literally 'among whom you are also, you who have been called by Jesus Christ.' Segond agrees with Luther in the interpretation of the Greek

genitive. (See also the AV.)

I "to all that are in Rome, *beloved of God, called to be saints: *Grace to you and peace from *God our Father and the *Lord *Jesus *Christ."

Exegesis

The phrase "called to be saints" is structurally parallel to the expression in the first verse "called to be an apostle." In both instances it is God's calling of men.

The seventh verse is the second principal part of the salutation. In brief the structure is "Paul...to all that are in Rome...: Grace to you and..." This is a standard formula for the writing of letters and must be recognized as such, since a literal translation may combine the elements of verse 7 with the preceding words, with which they should not be construed.

Lexicon

A passive participle such as "beloved" may be adequately and simply translated in some languages as an active, since the agent is indicated, e.g. 'God loves you.'

The primary significance of the Greek hagioi (translated here "saints") is the factor of separation of individuals to the exclusive service of God. (See BT for a discussion of the terms for "holy" and "saint.") A Modern English parallel is 'consecrated,' or, as some prefer, 'sanctified.' As derivative of the basic meaning of 'separation' are the factors of 'purity' and 'moral holiness.' In many religious systems there is no fundamental relationship between the sacred and the moral or ethical. Separation only denotes exclusion of secular interests or objects. In O. T. and N. T. theology holiness included separation from sin, and hence the term hagios ('holy' or 'saint') acquired a distinctly moral significance. But it is very difficult in many languages to reproduce the significance of separation, since the native religious system does not reflect the Biblical extensions. (See discussion of this word under Mark 1:8.) In this context one may possibly represent the value of the Greek by introducing the direction of the consecration, e.g. 'consecrated unto God.' The context affords a basis for understanding some moral content in the expression.

In some languages, e.g. Gilbertese, the practice has been to translate "saints" by some transliterated form of Christian. This is not a recommended practice, since the term Christian has acquired in many areas a significance quite foreign to the value of Greek (e.g. Christian means only 'baptized' in many countries). A term employing lexical elements from the native language is generally more effective in teaching the significance of such an important term as "saints."

For a discussion of "grace" see BT and notes under Romans 1:5.

The "peace" of this verse reflects a cessation of hostility toward God (i.e. reconciliation) and the resultant peace of mind. Accordingly, one should attempt to find a term which defines the state of the individual rather than the absence of war between individuals. In Quechua one may

translate 'to sit down in one's heart.' In other languages one may say 'to rest inside,' and 'to be cool in one's liver.' There are always some types of technical or metamorphical terms to describe a state of internal tranquillity.

The terms "grace" and "peace" are very frequently translatable only by verb expressions. The authors of such grace and peace must accordingly be related to the process ("grace") and the state of being ("peace"). To translate literally 'peace from God...' is frequently to make nonsense, since such terms may not be related by any such prepositional particle. (Note that the English preposition "from" covers a wide meaning-area, including such factors as direction, sequence, source, and agency.) One may often translate by means of verb expressions such as 'may God grant you favor and make you rest in your hearts.' In Segond the expression "grace and peace from God..." is rendered as que la grâce et la paix vous soient données de la part de Dieu, literally 'that grace and peace may be given you on the part of God.'

The "our" should, of course, be inclusive, wherever there is any inclusive-exclusive dichotomy.

Syntax

The primary syntactic problem in this verse is to make intelligible the epistolary formula "Paul...to all...: Grace to you..." Where this type of formula is never used, and where such use of the third person forms for a functional first person is strange, it is quite necessary to use some device to make the meaning evident. The use of a colon preceding verse 7 is quite inadequate in most instances. The use of a dash, as in Segond, has some advantage, but this again is not always sufficient. One may legitimately employ some phrase which will repeat the significance of verse 1, e.g. 'Paul writes to all that are in Rome.' If it has been necessary to make complete sentences out of some of the included phrases and clauses in verses 1 through 6, it is all the more important to adopt some syntactic device which will make verse 7 intelligible.

Where the use of passive participles is impossible, it is recommended that one translate approximately as,

> 'Paul writes to all who are in Rome, whom God loves, and whom he called to be holy ones:'

If the relative expressions are not possible, one may say, 'God loves you and has called you to be holy ones.'

The Greek salutation ("Grace to you and peace...") is equivalent to a third person imperative (command) or an optative (wish). (There is no verb in the Greek, a subjunctive in Segond, and an imperative in Valera.) Such a salutation can only be expressed by a future or a present indicative or potential in some languages. The choice of a particular form is dependent upon the native manner of expressing such salutations. In some cases, the intent of the Greek may only be indicated by a preposed expression such as 'I ask that God...may show you favor...'

It is important to note that "God our Father" and "the Lord Jesus Christ"

are coordinate expressions and they should be so treated. Accordingly, if they are used as subjects of the verb expressions for "grace" and "peace" one may translate, 'May God our father and the Lord Jesus Christ show you favor and put your hearts at rest.'

8 "First, I thank my *God through *Jesus *Christ for you all, that your *faith is proclaimed throughout the whole world."

Exegesis

The Greek prōton men (translated here "first") indicates by the particle men that we are to expect a coordinate 'second.' This, however, does not occur, for Paul plunges immediately into the intricate vortex of his message.

The phrase "throughout the whole world" (Greek en holō tō kosmō) is an obvious hyperbole, despite the significant position of Rome as the center of the Roman empire. This is particularly not true of those areas that lay outside the Roman empire. The Greek word kosmos "world" applies primarily to the ordered form and existence of the world and as such is frequently specialized in meaning to denote the then civilized world. The translator, however, should follow the lexical form of this passage and leave to commentaries and teaching any explanation as to the interpretation.

The expression "through Jesus Christ" is probably intended to point to the intermediary character of Paul's approach to the Father, not to the source of the blessings for which Paul is thankful. The indication of this intermediacy or mediative agency is very difficult to translate intelligibly and accurately in other languages. In some instances, translators must depend upon paratactic clauses such as 'this is done by Jesus Christ' or 'Jesus Christ helps do this.'

Lexicon

"Thank...for" is in some cases translatable as 'say good things...because of' or 'tell my God that I am happy because of.' The statement of "thanks" must be given in some cases by describing the psychological state as caused by the object of the thankfulness, e.g. 'I tell my God that all of you make my bowels sweet.'

The "faith" spoken of here is the active process of believing, i.e. 'that you believe.' It is semantically equivalent, at least to an extent, to a Modern English usage of 'that you are Christians,' but this would not be a recommended translation. The difficulty with the expression in the Greek is the absence of any explicit object for the faith, e.g. 'in Christ' or 'in God.' Where a language possesses only a transitive verb of 'believing' (transitive verbs demand an object), then it is permissable to introduce the object 'Christ.' In fact, this must be done if one is to avoid making a serious grammatical error in such a language.

The passive phrase "is proclaimed" may be changed in some languages into an active one, e.g. 'people talk about.' The clause may then be rendered as 'people in all the world are talking about the fact (or 'are saying') that you believe.'

Romans 1:9

Syntax

The syntactic structure of this verse is comparatively simple with the possible exception of languages in which "through Jesus Christ" must be made a paratactic clause. In such cases one may translate approximately as follows:

> 'First, Jesus Christ helps me that I tell God I am thankful for all of you because people in the whole world are saying that you believe.'

9 "For God is my *witness, whom I serve in my *spirit in the *gospel of his *Son, how unceasingly I make mention of you, always in my *prayers"

Verse division

Note that some texts differ as to the division of content in verses 9 and 10. Nestle, Luther, Valera, and H-A divide before "always," while ARV, AV, RSV, and Segond, divide after "prayers."

Lexicon

The Greek verb latreuō (translated here "serve") defines primarily (i.e. in its classical and etymological meaning) the service of a 'hired servant,' but it is used extensively for the service rendered by a person to God. This verb is not, however, equivalent to the Greek leitourgeō (Hebrews 10:11), which denotes the ministrations of priests. The verb "serve" in this verse can be best translated in some languages simply as 'to work for.'

The "spirit" in this verse is Paul's own spiritual nature. This is easily translated in some languages, but in other cases it is difficult to distinguish "spirit," "soul," and "self." For a discussion of these problems see BT.

In this context the word "witness" may be most easily translated in some languages by a verb expression, e.g. 'God knows' or 'God can speak about me.' This latter construction may employ a potential 'can' so as to avoid a declaration that God actually did witness on behalf of Paul. The context would seem to imply that only the potential character of the witness is intended.

Syntax

The primary syntactic difficulty with this verse lies in the long, interruptive relative clause, which separates the noun "witness" and the substantive or complementary clause occurring with this noun, namely, "how unceasingly I make..." In many languages it is quite impossible to employ a clause as attributive to a noun expression such as "witness," and the long, relative attributive makes highly dubious any relationship acquired from the context. As a result, one must frequently break and rearrange the syntactic structure of the sentence. This may be done in one of two principal ways: (1) by transposing the substance of the first clause so as to follow the relative or (2) by repeating the substance of the first clause in order to introduce the last clause. The first method results

in something approximately equivalent to,

> 'In my spirit I work for God in (or 'by telling') the good news about his Son (or 'his Son's good news,' depending upon the objective or possessive interpretation). God knows that I do not ever stop speaking about you when I pray (or 'talk') to him.'

The second method involves a translation such as,

> 'For God knows about me. In my spirit I work for him in telling about the good news about his Son. God knows that I never stop mentioning you when I am praying.'

(In this latter translation we have purposely omitted the lexical and exegetical differences noted in the first rendering.)

10 "making request, if by any means now at length I may be prospered by the will of *God to come unto you."

Exegesis

The Greek euodoō 'to put in the right way' or 'to help on the way' generally signifies in the passive (in which form it occurs in this verse) 'to be successful' or 'to be prosperous' in any undertaking. It is altogether possible, however, that something of the active metaphorical meaning is still retained, e.g. AV "prosperous journey" and Valera próspero viaje 'prosperous journey.' The RSV employs the verb "succeed"; H-A reads ocasión favorable 'favorable opportunity'; and Segond uses le bonheur 'good fortune.'

Lexicon

It is especially difficult to find an appropriate word or expression to denote "will" in speaking of the "will of God." (See BT.) There are two Greek words translated as "will." One of these is boulō, which denotes the will as an expression of plan. The other is thelōma and signifies the will as the substance of the desire or wish. (Compare the verb ethelō 'to will, wish, desire.') There are few languages which possess a term equivalent to the theological-philosophical meaning of English "will." Most frequently one must use a verb expression such as 'what God desires' or 'what God wishes.' This type of expression has the advantages of being somewhat closer to the value of the Greek than many depersonalized interpretations of inexorable sovereignty.

Syntax

The syntactic structure of this verse, as well as that of the preceding, make it valuable in many cases to break this verse from the preceding, e.g. 'I ask that in some way...'

The introduction of "by the will of God" as a permissive or concomitant cause makes it necessary in some languages to shift the statement of this verse in order to place this phrase in its proper relationship to the other lexical elements, e.g. 'I ask that God may desire that in some way now at last I may have a good opportunity to come to you.'

Romans 1:11

11 "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;"

Exegesis

The Greek epipotheō (translated here "long") is a rather strong word of emotion, roughly equivalent to English 'yearn after' or 'long for.'

The Greek metadidōmi (translated here "impart") denotes an act of giving of something possessed by the giver. Its meaning is 'to give a part of' or 'to share.'

"Some spiritual gift" undoubtedly refers to the same type of gifts as are described in I Corinthians 12 and 14, also Romans 12:6-13. The attributive "spiritual" may be understood as a 'gift from the Spirit' or 'a gift given by the Spirit.' (Cf. 1 Corinthians 12:8.) This is normally a more satisfactory way of interpreting this passage than to attempt to describe the gifts as having a relationship to the 'spirit' of a man.

Lexicon

The phrase "I long to see you" may be translated 'I desire very much to see you.'

The term "impart" (or as it may be translated 'share') may be rendered also as 'that I may make you have also' or 'that I may give you to have also.'

Such imparting may be interpreted as a type of causative of possession.

A "spiritual gift" may be translated as 'what the Spirit gives.'

"To be established" may be translated somewhat more adequately in some languages as 'to be strengthened' (see RSV) or 'to be made strong.' The Greek verb in the active denotes the process of making some object fixed and firm in its position. In the passive it can mean 'to have a firm footing.'

Syntax

The use of two expressions of purpose, the second dependent upon the content of the first, constitutes a rather difficult pattern of expression in some languages; but is not impossible, even though one of the purpose clauses must be paratactically separated, e.g. 'This is in order that you may be strengthened (or 'have a firm footing').'

A frequent form of this verse is approximately,

> 'For I desire very much to see you, so that I may make you have together with me something which the Spirit gives, so that you may stand firm.'

Romans 1:12

12 "that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine."

Exegesis

This verse is in the nature of an explanatory correction for a possible misunderstanding of the Greek metadidōmi "impart." Paul does not wish the church at Rome to receive the impression that he expects the giving to be directly exclusively from him to them, but rather to be a mutual sharing of spiritual benefits. Accordingly, the introductory expression "that is" may be legitimately translated as 'this means that.'

Lexicon

The expression "be comforted in you" denotes that 'you' may be employed as the subject of an active verb 'to comfort.' The native idioms for comfort are often quite varied, e.g. 'to help kindly,' 'to make rest,' 'to make one's heart strong,' 'to make one's liver happy,' and 'to encourage.' This last meaning is closer to the significance of the Greek. (Compare RSV "encouraged" and Segond encouragés 'encouraged'.)

Syntax

This verse is highly elliptical and full of passive expressions. As a result, considerable changes are required for certain languages. The second clause may be shifted into an active expression, e.g. 'that you may encourage me and you together.' The following elliptical expressions may be kept separate or brought into one. Where, of course, one may translate with the same ellipsis of a verb 'to be comforted,' the text should be followed, but where this is not possible, one may translate 'what each of us believes will encourage each other.' The last phrase may be expanded as 'what you believe and what I believe.' These elliptical expressions must be filled out in some languages. The first of these expressions may require a verb for 'encouraging,' and the second an expression for 'faith' or 'believing.' (We have employed a verb expression 'to believe' because this is frequently required, and the ellipsis of a noun expression 'faith' is easily managed.)

Combining all the above expressions into a single sentence, or into a meaningful, connected series is not so easy as may at first appear. Actually, each phrase is an explanation of some part of the preceding, even as the entire verse is an attempt to explain the preceding verse. If the context is sufficient to indicate the relationships between the succeeding phrases, there is no need of inserting explanatory transitional expressions; but where the meaning is not clear or even contradictory, one may translate,

> 'This means that you will encourage me and you together; that is to say, what each of us believes (or, shifting from content to experience, 'the fact that each of us believes') will encourage the others; I mean, what (or 'the fact that') I believe and what (or 'the fact that') you believe.'

There are some serious objections to employing a substantive clause of content, namely, 'what I believe' as a translation of "my faith." The emphasis may be interpreted as being on the experience of the process, not on the content; and accordingly we have suggested some such expression as 'the fact that I believe.'

The RSV coalesces this verse as follows: "that is, that we may be mutually encouraged by each other's faith, both yours and mine." The Segond employs a rather different interpretation and resultant syntactic modification, afin que vous soyons encouragés ensemble au milieu de vous par la foi qui nous est commune, à vous et à moi, literally 'to the end that you may be encouraged together in the midst of you by the faith which is common to us, to you and to me.' Luther coalesces the constructions into a single unelliptical and nonappositional sentence dass ich samt euch getrostet wurde durch euren und meinen Glauben, den wir untereinander haben, literally 'that I together with you may be comforted through your and my faith, which we have among (or 'between') one another.'

13 "*And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles."

Exegesis

The "Gentiles" of verse 13 represents the same Greek word as is translated "nations" (ARV) in verse 5. RSV uses "Gentiles" in both places. The Segond, on the other hand, practically reverses the ARV usage.

Lexicon

"Ignorant" may only be translated as a negative verb expression 'not to know.' The use of the double negative 'do not wish that you not know' may cause difficulty in some languages, where double negatives may not cancel each other or where such expressions are exceedingly rare, if not impossible. A shift to a positive expression is sometimes the only and best way out, e.g. 'I want you to know,' as in the RSV.

An appropriate term for "brethren" is not easily obtainable in some languages, particularly where kinship terms are numerous and very explicit. For example, entirely different terms may be used for 'brothers' depending upon whether a man or a woman is speaking and whether the 'brothers' in question are older or younger than the one who is speaking. Some languages provide a kinship term, which is more exactly equivalent to English 'relatives' and which fits such contexts as these much more adequately than a specialized word for 'brothers.' In employing any term as an equivalent for "brethren" one must find the functional equivalent in the native society. Literal word-for-word equivalence may be completely misleading or inadequate. (Note the lexical and cultural adaptations in Luther's liebe Brüder 'beloved brethren.')

"Fruit" is, of course, the result of one's labors. In only a few languages may this be translated literally. In one instance, a literal translation was practically equivalent to 'in order that I can get some bananas from you.' The RSV adopts the figure "reap some harvest."

Syntax

The order of "brethren" as it is rendered in the native language must be placed where it is syntactically natural. This frequently makes it necessary to shift it to the beginning of the verse.

If the passive "was hindered" must be changed into an active expression, one must decide who or what the agent was. This may be interpreted as God, more specifically as on one occasion the "spirit of Jesus" (Acts 16:7), or circumstances. The translator is urged to avoid the introductions of such nontextual items, except where the syntactic requirements make it absolutely necessary.

The ellipsis of a verb expression in the final phrase "even as in the rest of the Gentiles" may make it necessary to reintroduce the preceding verb; but, on the whole, this ellipsis is a very simple one.

It is convenient and quite valuable to retain the use of the parenthesis employed in AV, ARV, RSV, Valera, H-A, and Luther. Segond avoids the difficulty by a change of order and places in final position of the verse the clause 'but I have been stopped up till now.'

14 "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

Exegesis

The division of "Greeks" vs. "Barbarians" is a dichotomous classification of the Gentiles on the basis of language, culture, or both. But Paul probably does not intend to classify the Romans with Barbarians, for the Roman culture was predominantly derived from Greek institutions and the church at Rome was apparently Greek-speaking. At least the letter addressed to them was in Greek, and we have abundant historical evidence of the great extent to which Greek was used in the Roman capitol.

Lexicon

The term "Barbarians" is generally transliterated; but if the native language possesses some means of identifying the so-called "primitive peoples" (though of course the speakers of such a language would be unlikely to include themselves in such a category), one should employ the native expression. The people in question can then be taught to understand Paul's viewpoint and cultural perspective; and indirectly they will find themselves in the classification denoted by their own term. For example, in some of the Indian languages of South America, the term which is employed to translate "Barbarians" is immediately applicable to the untamed war-like tribes in the vicinity; but there does not seem to be any great amount of misunderstanding due to the shift of cultural

perspective. After all, one can only understand anything in terms of one's own cultural perspective.

The contrast of "wise" vs. "foolish" is not necessarily equivalent to 'educated' vs. 'uneducated.' Formal education is no guarantee against foolishness.

It is very valuable to carry across the metaphor of "debtor to." Debt unfortunately is an almost universal cultural feature; at least certain forms of obligation are. In some cases, however, the meaning must be expressed as 'I must pay what I owe.'

Syntax

The only problem in this verse is the possible difficulty with the ellipsis in the second part, but the initial expressions such as 'I am debtor' or 'I must pay what I owe' may be repeated with the second type of contrast.

15 "So, as much as in me is, I am ready to *preach the *gospel to you also that are in Rome."

Exegesis

The Greek to kat' eme, literally 'the according to me' (translated in ARV "as much as in me is"), may be variously interpreted, since the idiom is quite ambiguous in Greek. The meaning may be (1) 'in so far as I can (AV and ARV), (2) 'in so far as the matter rests with me' or 'as far as I am concerned' (i.e. under the dispensation of God) (Valera), or (3) 'the eagerness on my part' (RSV and Segond). RSV employs "I am eager to preach..." Compare the Segond j'ai un vif désir 'I have a strong desire.' One cannot be dogmatic about the interpretation which translators must or should employ.

16 "For I am not ashamed of the *gospel: for it is the power of *God unto salvation to every one that *believeth; to the Jew first, and also to the Greek."

Exegesis

"Power" is a translation of the Greek dunamis, also translated as "miracle" (Mark 9:39); but in this context the interpretation as "miracle" is open to very serious objections. The "power" in this instance is primarily the inherent attribute and faculty. In this verse dunamis may be interpreted as contrasting with energeia, which denotes the attribute of power in process of operation.

"Unto salvation" (Greek eis sōtērian) indicates the extent or result of the "power of God."

"Salvation" designates (1) the escape and rescue from judgment and wrath and (2) the positive factor of eternal life, which is afforded the believer. In short, this term includes all of the soteriological program,

but it is quite impossible to convey every factor in any one term or expression. The translator must depend upon the specific context and the totality of Biblical teaching to give any term its proper and fuller meaning.

Lexicon

"I am not ashamed" requires a number of different types of translations, e.g. 'I am not afraid to speak of,' 'I am not deterred in speaking of,' or 'no one can embarrass me not to speak of.' One must not be chained to specific words in translating; rather one must seek means of conveying the same idea, and the above expressions are used with this meaning in various languages.

The translation of "power" by a corresponding noun is not always possible. In some cases one may say 'God's strength,' but in combination with an expression of result such as "unto salvation," this may not be meaningful. Accordingly, one may translate 'God is strong so that all that believe may be rescued.'

The term "salvation" must frequently be translated as a verb of process, either 'to be rescued' (with 'everyone that believes' as the subject) or 'to rescue' (with 'God' as the subject).

Syntax

The preposition "unto" (note RSV "for") may be shifted into a conjunction of result (or purpose) when "salvation" is made a verb. Accordingly, one may translate,

> 'it (or 'the good news') is God's strength so that everyone that believes may be rescued (or 'so that he may rescue every one that believes').'

The ellipses occurring with the final expressions "to the Jew first, and also to the Greek" are entirely dependent upon the form of the preceding clause, e.g. 'so that first the Jew and then the Greek may be rescued' or 'so that he may rescue first the Jew and then the Greek.' The necessity of filling these ellipses is dependent upon the native language pattern.

17 "For therein is revealed a righteousness of *God from *faith unto *faith: as it is written, But the righteous shall live by *faith."

Exegesis

There are marked differences of opinion as to the meaning of "righteousness of God." Certain scholars insist that this "righteousness" is from God, and he is the author of an imputed righteousness granted to men on the basis of belief. The following expression "from faith unto faith" seems to substantiate this position. Other scholars advocate the interpretation which considers this righteousness to be the character and attribute of God. Others hold that these first two meanings are blended.

Still other scholars contend that the "righteousness of God" is a quality of righteousness which is valid before God. (See Luther.) It is seldom, however, that the translator into another language can be so ambiguous. Usually some one interpretation, e.g. the first, in which "righteousness" must often be expressed by a verb of process, or the second, in which it may be denoted by some qualifying attributive, e.g. 'God's rightness' or 'God's goodness,' must be chosen.

In Eskimo this passage follows the forensic interpretation of righteousness, namely, that this is the righteousness bestowed by God upon man. This can be said in Eskimo by a complex-word expression which means 'God's taking-away-of-sin.' This is not the expression for sanctification, which may be translated as 'to make holy' or 'to make without sin.'

Note that for "righteousness" one finds in Segond justice and in Valera and H-A justicia.

There is a difference of rendering between "a righteousness" (ARV and H-A) and "the righteousness" (AV, RSV, Valera, Segond, and Luther). The ARV rendering appears to be a wrong (or at least, a forced) interpretation of the anarthrous Greek construction (the Greek does not have an article, hence called "anarthrous"); but the lack of an article does not necessitate its being interpreted as an indefinite reference.

The expression "from faith unto faith" may be interpreted in light of a parallel passage (Romans 3:22) "the righteousness of God through faith in Jesus Christ unto all them that believe" (ARV). On this basis, the present passage would mean that the righteousness of God is derived (humanly speaking) from faith in Christ and extends to those who have faith in Christ. It is also possible that this phrase means 'starting with a small amount of faith and extending to more faith,' whether within the individual or as regards the extent of faith throughout society. Note that Segond adopts the following rendering par la foi et pour la foi, literally 'by faith and for faith.' RSV reads "through faith for faith." H-A agrees with Segond, but Valera employs de fe en fe 'of faith in faith.' Luther expands the expression somewhat as welche kommt aus Glauben in Glauben, literally 'which (referring to righteousness) comes out of (or 'from') faith in (or 'into') faith.' These differences of rendering (even in Indo-European languages) are evidence of the wide differences of interpretation and also the diversity of forms which the expression may take. One should attempt to employ an interpretation which will make some sense, but it is quite impossible to consider putting into such a translation all that may be involved or the differences of opinion which are evident.

The final sentence of the verse may be interpreted variously, e.g. compare the ARV "But the righteous shall live by faith" with the RSV "He who through faith is righteous shall live." The ARV rendering is the more usual and traditional; but the RSV rendering cannot be dismissed as unjustifiable, either on the basis of the Greek or any contradiction to Pauline teaching, even though it appears to reflect less accurately the parallel in Habbakuk 2:4.

Romans 1:17

Lexicon

The translation of "righteousness" in the native language is dependent primarily upon one's exegetical interpretation. At any rate, it is very likely to be a verb expression in many languages, e.g. 'for in this God showed that he is righteous,' 'that he makes people righteous,' or 'his making right.'

Where no noun such as "faith" exists and a corresponding verb expression must be employed, it is sometimes necessary to be more explicit than the text. On the basis of the Segond interpretation, one may translate 'because people believe and in order that they may believe,' (This also coincides somewhat with the RSV rendering.) The interpretation of 'starting with a small amount of faith and extending to more faith' is not a recommended base for translating. It may be a very proper exegetic interpretation, but if possible, one should attempt to stay somewhat closer to the given text. One might, however, employ in some languages something paralleling 'from people's believing to people's believing.' This expression would be acceptable of the interpretation of augmentation in faith.

For a discussion of a term for "righteous" see BT. The predominant significance for any such expression should be conformance to some code or pattern of action. A frequently employed metaphor is 'straight,' since this term seems to be applicable in many cultural situations to conformity to a moral code. Eskimo, however, uses 'those who have had their sin taken away.' This is a strictly imputational usage, but very valuable. In some cases translators have found it impossible to distinguish between "righteous" and "good," since the native term has covered both areas. If this is the situation, one must accept it and depend on the context for elucidation. It is rare that one can fabricate a word for "righteous," though, of course, one may in some instances develop some metaphorical or descriptive symbol.

"By faith" (interpreted as instrumentality, means, or source) is translatable by a clausal attributive such as 'because he (or 'they,' depending upon the syntactic requirements for generic statements) believes.'

In English, as well as in Greek, French, Spanish, and German, generic statements are usually expressed by singular referents. For example, he who does this will suffer, meaning 'if anyone does this, he will suffer.' The singular form is not singular in meaning. In other languages one may not employ the singular for generic statements. For example, in many of the Bantu languages the expression "Love thy neighbor as thyself" must be translated as 'Love thy neighbors as thyself,' since the singular form would direct the attention to one specific unidentified neighbor, not to a class of individuals. A similar situation exists in this verse. Some languages may employ the singular, e.g. the English RSV "He who through faith...," while other languages would require 'Those who through faith...' Whether one is to use singular or plural reference for such generic statements is dependent solely upon the requirements of the language in question. It is not

automatic agreement as to singular and plural terms that we must find, but the proper correspondences of meaning.

Syntax

The syntactic difficulties of relating the various nouns, which must be translated as verbs of process, have already been indicated in the preceding sections. Certain advantageous breaks are made in this verse in some languages. One of these may occur between "righteousness of God" and "from faith unto faith," e.g. 'God shows his righteousness. It comes because people believe...' (See Luther.) Another break may occur before the phrase "as it is written," e.g. 'This is the way it is written...' The reason for this last division is the possible confusion of the process of writing with the immediately preceding expression of 'people believing.' The substantiation of the O. T. reference is of course meant to cover the entire preceding expression, not just the phrase "from faith unto faith."

Where one cannot employ a passive construction such as "it is written," one may use 'the writing says'; or if a personal agent is necessary, then the name of the prophet Habbakuk may be introduced. One should, however, exert every effort to avoid introducing such extra words into the text.

18 "For the wrath of God is revealed from "heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;"

Exegesis

The final clause of this verse is variously interpreted. The Greek verb katechō (translated here "hinder") may mean either (1) 'to hold fast,' 'to hold firm,' or (2) 'to hold down,' 'to check,' 'to restrain.' The AV "hold" is technically ambiguous, but appears to tend toward the first type of meaning. Most other translations employ some expression representing the second type of meaning, e.g. RSV "suppress," Valera and H-A detienen 'detain' or 'stop,' and Segond retiennent injustement la verité captive 'unjustly hold truth captive.'

Lexicon

"Wrath" must sometimes be translated as 'to be angry.'

The Greek asebeia (translated here "ungodliness") is derived from a negative prefix a-, meaning 'not,' and a stem seb-, which denotes the act of 'worship' or 'being religious.' The noun employed in this verse is an abstract term signifying the quality of irreligious attitudes and conduct. Negatively stated, it defines an attitude which takes no account of or has no faith in God. But positively defined, it denotes the types of actions or attitudes which proceed from such an irreligious or impious background. Translations such as 'those who do not believe in God' or 'those who do not worship God' are very usable as descriptive expressions.

The "unrighteousness" of this verse denotes the disregard for and violation of an accepted standard of conduct. It may be translated in some

languages by a corresponding negative expression, but in others one must use simply 'evil.'

"Ungodliness" and "unrighteousness" may be possessed in some languages, but in others men must perform these processes or have these characteristics. The resultant translations may be 'God's anger is shown from heaven that He is against all men who do not worship Him and who are evil.' Such a translation involves a shift in the attribution of 'all,' but this does not violate the meaning of the text. It is possible in some cases to eliminate the combinative words 'that he is' by the altering of the order, e.g. 'from heaven God's anger is shown (or 'God has shown from heaven that He is angry') against all men...'

"Hinder.... in unrighteousness" may also be interpreted as 'hinder by means of unrighteousness (or 'evil').' Compare RSV "by their wickedness." Segond translates this expression rather differently by the adverb injustement 'unjustly.'

Syntax

The syntactic relationships of various constituent items have been noted in the previous sections. The only additional feature to be considered is the possible shift from the relative clause "who hinder..." to a paratactic independent clause, e.g. '...men who are evil. They hinder...'

19 "because that which is known of *God is manifest in them; for *God manifested it unto them."

Exegesis

The phrase "known of God" means more precisely 'known about God.' It is an objective relationship. The word "known" defines primarily the 'things known' or 'the things which can be known.' Segond takes it to mean 'that one is able to know God is manifest.'

RSV interprets the Greek on autois (ARV "in them") to be "to them." Segond renders this pour oux 'for them.' Luther employs 'to them.' Valera employs 'to them' but H-A reads 'in them.' Others interpret this as 'within them,' while still others insist on 'among them.' If a contrast is to be understood between this en autois construction in the first part of the verse and the simple autois 'to them' in the next clause, then the rendering of 'in them' or 'within them' has full justification.

Lexicon

"Manifest" is easily translated either as 'show' or as a causative 'to make it obvious to.'

Syntax

The necessity of changing passive constructions to active ones may result in a translation such as 'because they have seen what people can

know about God, for God has made them see it (or 'has shown it to them'). (The passive construction "is manifest (or 'is shown') to them" is lexically equivalent in some languages to 'they have seen.') Where one adopts the rendering "in them," one may translate, 'For God has shown in them what people know (or 'can know') about God, for God has shown it to them.'

There are advantages in breaking the syntactic structure beginning with this verse, despite the occurrence of a so-called subordinating conjunction. Compare RSV and the ARV of verse 20.

20 "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse:"

Exegesis

"Since the creation of the world" may also be interpreted as 'from the created universe,' namely, the created universe as the source of knowledge about the attributes of God. This is the interpretation employed by Luther. The more usual interpretation, however, points to the temporal relationship. Compare the RSV "ever since."

The Greek kathoratai can be translated both as "clearly seen" (ARV) or 'are surveyed' or 'are under observation.'

Lexicon

The "invisible things" are 'the things which cannot be seen' or 'the things which people cannot see,' depending upon the use of an active or passive expression.

If "creation" must be translated by a verb of process, one may say 'since he created the world.'

The distinction between "seen" and "perceived" is that the first is physical and the second is mental. One may translate the second as 'understood.' Note that the RSV incorporates the two into one, namely "has been clearly perceived."

"Everlasting" (Greek aidios, an adjective derived from aei 'always') may be translated as 'never ending' or 'always existing.'

The Greek theiotēs 'deity' or 'divinity' is an abstract term denoting the possession of the characteristics and attributes of God. It may be translated as 'the fact that he was (or 'is') God.'

"To be without excuse" is in some languages 'have nothing to say' or 'to have nothing to answer.'

Syntax

The syntax of this verse is especially difficult. This is because of the participial constructions and the appositive arrangements. Further-

more, the relationships of the ideas expressed are quite complex. The difficulties which have been encountered in rendering this verse into various Indo-European languages will illustrate some of the problems, as well as the possible solutions.

Segond

> En effet, les perfections invisibles de Dieu, sa puissance eternelle et sa divinité, se voient comme a l'oeil, depuis la création du monde, quand on les considère dans ses ouvrages. Ils sont donc inexcusables. Literally, 'Indeed, the invisible perfections of God, his eternal power and his divinity, are seen as to the eye, since the creation of the world, when one considers them in his works. They are therefore inexcusable.'

Luther

> Damit, dass Gottes unsichtbares Wesen, das ist seine ewige Kraft und Gottheit, wird ersehen, so man des wahrnimmt, an den Werken, nämlich an der Schöpfung der Welt; also dass sie keine Entschuldigung haben, literally, 'With that, that God's invisible being, that is his eternal power and deity, might be seen, thus one perceives it, by the works, namely by the creation of the world; therefore they have no excuse.'

RSV

> "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

As will be immediately noted from the above translations there are marked differences in which the related constituent units are combined. One of the most conspicuous differences lies in the word order. In languages having entirely different structures from the more general Indo-European types, we may expect even greater divergencies of form. For one thing, the necessity of expanding some of the nouns or adjectives into verb expressions results in different placements of items and different constructions. If this is accompanied by a shift from passive to active, one may have,

> 'For ever since God created the world people have clearly seen those things about God which people cannot look at. They have understood them because of the things which God has made. He is powerful forever (or 'he will never cease being powerful') and he is God. Therefore, people have no excuse to give.'

This suggested translation does not combine all the features as neatly as they may be integrated in many cases, but it provides a basis for handling certain difficult syntactic situations. The manner in which 'he is powerful forever and he is God' may be related to the foregoing, is dependent upon the number and type of conjunctions and particles, such as, 'namely,' 'that is to say,' or 'thus.'

Romans 1:21

21 "because that, knowing *God, they glorified him not as *God, neither gave *thanks; but became vain in their reasonings, and their senseless heart was darkened."

Lexicon

"Knowing God" may be rendered 'knowing about God' or 'being acquainted with God,' perhaps even better 'though they recognized God.'

For a discussion of "glory" and "glorify" see BT. In this particular context the most frequently used equivalent is 'to praise.' (See Luther.) It is possible that the Greek means 'did not consider him as God,' but the weight of tradition is in favor of 'to glorify' or 'to praise.'

"To give thanks" must be translated in some languages as 'say: We thank you,' thus changing the expression into a form of direct discourse. This is always a legitimate form of translation, if it is the common, natural pattern of the language. For example, "to deny him" is often translatable as 'to say: I don't know him.'

"Vain" in the sense of 'empty,' 'idle,' and 'meaningless' is sometimes difficult to translate by a single word. It may be done in certain cases by a phrase, e.g. 'though they reasoned (or 'argued') they did not say anything,' 'their arguments did not mean anything,' or 'what they said was foolish.' Segond has 'they have gone astray in their thoughts.'

"Senseless" means 'not thinking' or 'inability to think.' Sometimes, however, one must say 'their heart (or 'hearts') didn't think well.' Note, of course, that sometimes instead of "heart" one must designate the 'liver,' 'spleen,' or 'bowels.'

"Was darkened" is translatable in some cases by 'there was a shadow over.'

Syntax

In order to properly connect this verse with the preceding and to make the subjectless participles intelligible in some languages, one must translate, 'because they did not praise God, even though they knew him. Neither did they say: We thank you. But they wandered when they thought about such things, and their hearts with which they did not think became dark (or 'were made dark').'

22 "Professing themselves to be wise, they became fools,"

Lexicon

"Professing themselves" may be translated as 'They said: We are...'

The translator should take care that a native term for 'fools' does not actually mean 'insane.'

Syntax

Where such preposed participial constructions as "professing..." are not permitted, one may translate, 'They said they were wise, but they became fools.'

23 "*and changed the glory of the incorruptible *God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things."

Lexicon

The verb "changed" may be more adequately translated in some languages by a term more closely equivalent to 'exchange.' In some cases "changed ...for" is translated as 'refused...took.' It is probably unwise to attempt to translate 'changed the glory of the incorruptible God into the likeness...' God's glory is not actually changed. It is only man's recognition of the glory which undergoes modification. A causative might be quite misleading.

"Glory" in this context denotes the divine effulgence. It may be translated in some languages as 'shining,' 'radiance,' or 'great shining.' In others, one must use 'greatness,' since it may be the only close equivalent.

"Incorruptible" may be translated as 'who never dies' or 'who never disappears.'

An "image" in this context is a 'statue' or an 'idol.'

The generic singular "man" must sometimes be changed to a plural 'men.' (See discussion under Romans 1:17.)

"Creeping things" are simply 'reptiles' or 'snakes.' Where such animals do not exist, e.g. Eskimo areas, one may translate 'animals that pull themselves along' or 'animals that creep.' The Eskimo expressions are rather a contradiction, for they denote primarily the action of insects, but with the addition of the term 'animal' there is provided at least the basis of describing one of the most important characteristics of reptiles.

Syntax

Where one possesses an idiom such as 'exchange...for,' there is practically no difficulty with the first clause. Where this is not the case, paratactic constructions may be employed, e.g.

> 'They refused the great shining of God who never dies; they took (or 'substituted') images that looked like men, and like birds, and like animals that have four feet, and like snakes.'

It is sometimes necessary to repeat 'image like' with each class of objects listed, e.g. 'images like men, and images like birds, and images like animals...'

Romans 1:24

24 "Wherefore God gave them up to the lusts of their *hearts unto *uncleanness, that their bodies should be dishonored among themselves:"

Lexicon

"Gave them up" may be translated as 'handed them over,' 'let them do,' or 'allowed them to do.'

"Lusts of their hearts" is translatable as 'what their hearts (or 'livers,' 'spleens,' 'bowels') wanted (or 'desired').'

"Unto uncleanness" may be translated 'so that they could do (or 'did') foul things.' A translation which means only 'not clean' or 'dirty' may have no moral significance. Accordingly, we have suggested an expression such as 'foul.' A native term should carry certain moral significance, even if one must use a direct term such as 'evil,' thus changing completely the negative value of the Greek akatharsia 'unclean'.

"That their bodies should be dishonored" may be translated as 'that their bodies should come to lack honor,' but this is rather too weak in some languages. A translation such as 'do evil to their bodies' or 'do evil with their bodies' may actually reflect more closely the significance of the Greek expression.

Syntax

There are difficulties involved in relating the phrases "to the lusts of their hearts" and "unto uncleanness" either to each other or to the verb expression "gave...up." This problem may be somewhat solved by translating,

> 'Because of this God let them go to do foul things just as their hearts wanted. With their bodies they did evil things.'

In this suggested translation we have set the final clause off by itself as a type of added, explanatory sentence. This is based on the interpretation of the Greek infinitive in the genitive as an appositive expression rather than as a type of purpose.

25 "for that they exchanged the truth of *God for a lie, and worshipped and *served the creature rather than the Creator, who is blessed for ever. Amen."

Exegesis

The Greek relative pronoun hoitines (translated here as "for that they") is a relative of quality, meaning 'of such a quality as to.' The causative translation is legitimate (ARV and RSV); but note that Segond, Valera, H-A, AV, and Luther employ a simple pronominal substitute only.

The phrase "rather than" is probably best interpreted as indicating that these people passed by the worship of the Creator in order to worship the creature. It is not a matter of worshipping one less than the other, but the worship of one to the exclusion of the other. Segond is very

specific au lieu de 'in the place of,' but Luther adopts mehr denn 'more than.'

Lexicon

"Exchanged" is frequently equivalent to 'traded...for.' All societies understand certain types of barter and exchange.

The context probably gives sufficient basis for interpreting "the truth of God" as meaning 'the truth about God.' It is also possible, though perhaps less justifiable, to interpret this as designating 'the truth of which God is the author.'

"Truth" as an abstract noun does not exist in many languages. (See BT.) In general, however, one can use a close equivalent such as 'the true words' or 'the true things.' In this context 'true words' fits in quite well, e.g. 'they traded the true words about God for words that were lies.' (Note the possible shift in the generic "lie" to a plural form.)

For a discussion of the word "worship" see BT. It is generally preferable to adopt a term denoting 'adoration,' 'reverencing,' or 'prayer,' rather than some purely mechanical feature such as 'kneeling' or 'reciting.'

"The creature" may be translated as 'that which God has created' or 'that which was created.' It is sometimes necessary to employ a plural generic, e.g. 'those which God created.' The substitute here should include if possible both human and nonhuman creations. (See verse 23.)

"The Creator" is 'the one who created.' It is frequently impossible to distinguish between words meaning 'create' and 'make.' This context is perfectly plain, e.g. 'served those things that were made rather than (or 'and not') the one who made them.'

For a discussion of "blessed" see BT. This is translatable in this context as 'he should be praised' or 'he is to be praised.' As an active form one may translate 'people should praise him.'

"For ever" is a translation of the Greek eis tous aionas, literally 'unto the ages.' There is no doubt, however, as to the fact that this phrase means "for ever," even though one might wish to follow the Valera and H-A in a literal translation por los siglos 'for the ages.'

On the whole, translators have generally transliterated the word "amen." Where there is, however, a native word with the same functional significance, it is not at all improper to use it. It will mean much more to the people than a foreign term, which frequently acquires semi-mystical significance.

Syntax

It is often necessary to express "rather than" by two paratactic clauses, e.g. 'they served the things that were made; they did not serve the one who made them.'

Because the word "Creator" must frequently be translated by a clause, it is sometimes valuable to break the sentence before the relative "who," e.g. 'the one who made them. He should be praised forever.'

26 "For this cause *God *gave them up unto vile passions: for their women changed the natural use into that which is against nature:"

Exegesis

This reference to the women changing the "natural use into that which was against nature" may refer either to masturbation or to homosexuality. Both of these practices are quite common in certain societies, and practically all peoples are acquainted with such matters. It is generally unwise to attempt a detailed description of such acts, for the resultant expressions would probably be vulgar. But with the help of informed translation helpers one can arrive at a translation of this verse which will be plain and at the same time not repulsive. One is certainly not justified in avoiding the problem entirely, because of some superficial impressions that the native people in question do not practice the sins here indicated.

Lexicon

The Greek term translated "vile" constitutes the stem of the verb translated "dishonored" in verse 24.

Generic "woman" must be changed often to 'women.' (See RSV.)

"Passions" are 'the desires,' or 'what people desire.' The Greek emphasizes primarily the psychological condition, but this must be translated in some languages in terms of the objects of the psychological attitude.

"To change the natural use..." may be translated in some languages as 'changed what they should do into that which they should not do,' 'no longer acted as they should, but rather as they should not,' 'as regards secret things they didn't act as they should, but as they should not,' or 'they did not behave in accordance with the way they were made.' (The use of 'secret things' may identify the sex factors.) These suggested translations may provide a basis which one may use in obtaining from an informant some more specific and at the same time nonvulgar rendering. The content of the next verse (which is quite specific) also helps to provide a certain contextual supplementation to this verse.

27 "and likewise also the men, leaving the *natural use of the woman, burned in their *lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due."

Lexicon

Romans 1:28

The initial phrase "likewise also the men" may be translated as 'the men did the same thing' Such a translation (together with what follows) provides some help for understanding verse 26.

"Leaving the natural use" is translated in RSV as "gave up natural relations with women." In some cases this can be best and most modestly translated as 'they gave up sleeping with women.'

"Burned in their lust" may be rendered as 'were hot and desired one another.' The expression for the heat of passion should be adopted in such a manner as to coincide with or at least parallel an intelligible native usage. A literal meaning of 'burned up' may have no metaphorical significance. RSV employs "consumed with passion." In some cases 'eagerly desired' is the most adequate parallel.

"Unseemliness" translates a Greek word which may also be rendered as 'indecency.' Primarily it is an action which is not in accordance with or which violates proper form. Its only parallel in some languages is 'evil.'

The "recompense" may be translated as 'penalty.' (See RSV.) The whole phrase may be rendered 'they received back what they should have because of their error (or'wandering')." In some instances "error" may only be translated as 'sin.'

Syntax

This verse must be broken in some cases into five distinct, more or less coordinate clauses, e.g.

> 'The men did the same thing. They no longer slept with women. They eagerly desired each other. Together they did evil things, and received in themselves the penalty which they should have received for their wanderings.'

One must make sure that it is 'the penalty which was due' and not 'the error which was due,' as one might translate in following the ARV too closely. Note the Segond rendering recevant en eux-mêmes le salaire que méritait leur égarement, literally 'receiving in themselves the wages which their wandering merited.'

28 "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;"

Exegesis

The Greek dokimazō (combined here with a negative and translated "refused") means either 'to test' or 'to approve on the basis of testing.' Accordingly, with the negative it may denote 'refusal on the basis of text or examination.' Compare the RSV "did not see fit." Segond employs ils ne se sont pas souciés 'they did not care to.' H-A translates 'it did not seem good to them.'

The word "reprobate" is a translation of the same type of expression, namely, adokimon 'not approvable on the basis of test.'

Lexicon

"To have God in their knowledge" may also be translated as "to acknowledge God" (RSV). One may also use 'to recognize God' or, as in some languages, 'to admit that one knows God.'

A "reprobate mind" may be an 'evil mind,' 'bad thoughts,' or 'to think evil.' The Greek nous (here translated "mind") denotes a faculty closely associated with the conscience and having to do with moral action. A translation approximating 'evil conscience' would not be inappropriate in some cases.

"Things which are not fitting" may be rendered as 'things which they should not do.' In the Greek these are technically actions which do not conform to proper standards of conduct.

Syntax

A sequence of clauses combined by an introductory "even as" must often be changed to a straight declarative statement with the following clause introduced by 'therefore,' e.g. 'They refused to acknowledge God; therefore God handed them over to think evil thoughts.'

The infinitive phrase "to do those things which are not fitting" may be either (1) a type of attributive complement, defining the substance of the "reprobate mind" or (2) an infinitive of purpose. The RSV makes this final phrase into a noun expression in coordinate relationship with the preceding, e.g. "to a base mind and to improper conduct." Segond interprets the last phrase as a type of purpose, and introduces it with pour 'for.' Valera and H-A follow the same usage.

Following the RSV interpretation, one may translate 'to think evil thoughts and to do what they should not do.' Following the interpretation of purpose, one may say 'to think evil thoughts, in order that they might do what they should not do.'

29 "being filled with all *unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,"

Lexicon

In any such series of related terms there are two primary difficulties: (1) distinguishing a sufficient number of similar terms in the native language and assigning the proper types of correspondences and (2) finding the type of expression, nominal, verbal, adjectival, etc., which will most naturally translate these terms. We will treat the lexical problems in this verse in this order.

"Unrighteousness" (Greek adikia) is a generic term which actually covers all the following expressions describing more specific types of sin.

"Wickedness" (Greek ponēria) may be more precisely defined as 'active

mischief' or 'villainous behavior.'

"Covetousness" (Greek pleonexia) means 'desiring to have more than one should.'

"Maliciousness" (Greek kakia) may be defined as 'baseness' or 'viciousness' in contrast with "wickedness" (Greek ponēria).

"Strife" (Greek eris) denotes 'quarrelsomeness' or 'contentiousness.'

"Malignity" (Greek kakoētheia) implies the possession of bad habits or a mean disposition.

We must not presume that the words employed in Greek or their corresponding terms in other languages are mutually exclusive. None of the terms are completely synonymous, even as no words can be said to have identically the same denotation and connotation. Nevertheless, there are situations, characteristics, and circumstances which may be described by one or the other of these words, and hence all the circumstances of use are not mutually exclusive.

It is very frequently the case that words such as occur in this verse are more easily and adequately translated by verb expressions than by abstract nouns. In the first place, some languages require that practically all such terms denoting processes or describing attitudes be treated formally as verbs. If the language requires such a usage, the translator must conform. On the other hand, some languages possess such abstract and generic nouns; but they are not frequently used, and the shifts of construction which occur in this verse would make it awkward to follow the text form. Accordingly, whether compelled by the native syntactic patterns or induced by the greater facility and effectiveness of the verbal forms, one can be completely justified in employing verb expressions. If verbs are used, one must, of course, introduce the required subject and object features, but this, instead of being a difficulty, actually makes it possible for one to render more effectively and accurately the various shades of distinction in the Greek. The following are suggested renderings in verbal expressions:

> 'They very much do (or 'are full of doing') all kinds of evil things; they are bad people; they desire other people's things; they have cruel hearts; they very much envy other people (or 'are not at all happy when other people have things'); they kill people; they quarrel with people; they deceive (or 'lie to') people; they are mean to people; they whisper about people.'

Syntax

It is advisable to break this verse from the preceding. (Compare RSV.)

It is quite unnecessary to punctuate this verse as a single sentence. One can follow the breaks in the Greek construction by dividing after "maliciousness" and "malignity." This parallels the use of semicolons in the ARV.

All the other syntactic problems have been anticipated in the discussion of the lexical difficulties.

30 "backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,"

Lexicon

Precisely the same problems are confronted here as in the preceding verse. Accordingly, we shall attempt to distinguish as carefully as possible the various related words, and then suggest ways in which these may be translated into verbal expressions. It is rather unnecessary to illustrate the use of nominal expressions.

"Backbiters" (Greek katalalos) means 'those who speak against.' It differs from "whisperers" in that there is no indication that the disparaging remarks are made in secret; rather, the contrary is implied.

"Hateful to God" (Greek theostugēs) is potentially ambiguous, even as it is so translated in the ARV. There seems little reason to doubt, however, that this expression is active and indicates men's hatred toward God. It is so interpreted in the RSV, AV, Valera, H-A, and Segond.

"Insolent" (Greek hubristēs) designates those who insult and outrage others.

"Haughty" (Greek huperēphanos, meaning literally 'to outshine') denotes an overbearing attitude, which results in a person's treating others with disrespect and contempt.

"Boastful" (Greek alazonēs) indicates a false pretender, one who claims to be what he is not.

Syntax

As in verse 29 the noun expressions may be conveniently translated by expressions containing verbs, that is to say, by clauses, rather than by single noun-like words. The following suggested translation may be helpful:

> 'They talk against people; they hate God; they insult people (or 'say mean words to people'); they strut in front of others (or 'they walk like they are important in front of others'); they say they are important; they invent (or 'make') evil things; they do not obey their parents.'

These coordinate clauses (formally they are sentences) may be punctuated as complete sentences, depending entirely upon the pattern in the native language. It may be even more satisfactory to make each one of these expressions a separate sentence, since they

are structurally such. The punctuation by semicolon is only a conventional feature in certain languages and may have no structural validity in other languages.

It may be preferable to break this verse from the preceding by some devices of punctuation, but in terms of thought sequence, there is greater coherence between "whisperers" and "backbiters" than between some other couplets in the sequence.

31 "without understanding, covenant-breakers, without *natural affection, unmerciful:"

Lexicon

This series of terms, which in Greek are all negativized derivatives, are not difficult to translate when turned into expressions containing verbs, e.g.

> 'They are foolish (or 'they do not think'); they do not abide by their agreements (or, as in some instances, 'they kill their agreements' or 'they agree but do not do what they say'); they do not love people as they should; they are not merciful to (or 'do not help') people.'

The RSV rendering "foolish, faithless, heartless, ruthless" is quite neat.

Syntax

These coordinate expressions may be broken into separate units on the basis of the structural forms of the native language in question. Breaking this verse from the preceding constitutes a frequent and justified division.

32 "who, knowing the ordinance of *God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them."

Lexicon

Greek dikaiōma (translated here "ordinance") designates a statement or declaration defining those things or persons who are dikaios 'just,' 'right,' 'in accordance with a code of behavior.' In this context it may be rendered as 'they know what God has done about things that are right.'

"Worthy of death" may be translated (1) 'such things for which they should be killed' or (2) 'such things. Because of these they should be killed (or 'should die').'

"Consent with them" means 'to give hearty approval' or 'to agree very much.'

Romans 1:32

Syntax

The syntactic complexities of the ARV must usually undergo some modification. Note the RSV "Though they know..., they not only do..." Segond uses the same type of construction. Luther uses, 'They know God's righteousness, that those who do such are worthy of death, and they not only do it, but they also have pleasure in those who do it.'

One may find it valuable in some instances to use such a translation as the following:

> 'They know what God has said about these things. He has said that those who do these things are worthy to (or 'equal to') be killed (or 'should die'). But they do these same things, and they also agree with those who do such things (or 'say to those who do such things: That is fine').'

As may be noted from the alternatives suggested in the last clause, it is sometimes necessary to translate a verb such as "consent" by some form of direct discourse.

Ephesians 1:1

Title

For a discussion of problems relating to the title see Romans 1.

1 "Paul, an *apostle of Christ Jesus through the *will of *God, to the *saints that are at Ephesus, and the faithful in Christ Jesus:"

Text

See ARV footnote on the phrase "at Ephesus." This textual item comes within the scope of Rule 11 of the Guide.

Exegesis

The Greek pistos (translated here "faithful") may be interpreted in the passive sense, as here, or in the active, hence, 'believing.' On the whole, however, translators (with the notable exception of Luther) interpret this Greek adjective in the sense of 'faithful,' 'trusted,' or 'those whom one may trust.'

It is probably best to understand "in Jesus Christ" as being associated with "the saints...and the faithful" rather than purely with the latter of the two attributives.

Other exegetical features of this verse are closely parallel to Romans 1:1-7.

Lexicon

The phrase "in Jesus Christ" may cause difficulty for one looking for adequate lexical equivalents. Frequently languages distinguish between types of in-ness. One expression may describe the relationship of a man to the house within which he dwells and the other may denote the mixture of an ingredient, such as lime, in concrete. Both for the relationship of "Christ in us" and "we in Christ," there must be some choice as to the metaphorical appropriateness of the relationship. Only an intimate knowledge of the areas of meaning of the native terms will permit one to make the correct choices of such alternatives. In some instances the relationship of inclusion within an object is only expressable by a phrase containing a verb, e.g. 'to be inside.'

Syntax

The syntactic problems of this verse are parallel to those cited in Romans 1:1-7

2 "Grace to you and *peace from *God our *Father and the *Lord *Jesus *Christ."

Lexicon

The lexical and syntactic problems contained in this verse have already been discussed in connection with Romans 1:7.

3 "Blessed be the *God and *Father of our *Lord *Jesus *Christ, who hath blessed us with every *spiritual blessing in the *heavenly places *in *Christ:"

Ephesians 1:3

Exegesis

The Greek en tois epouraniois (translated here "in the heavenly places") may also refer to 'heavenly things' (see AV note). The usual interpretation, however, follows the ARV rendering.

Lexicon

For a discussion of terms for "bless" and "blessing" see BT. These related expressions are some of the most complicated which the translator is called upon to deal with. The reasons for this lie in the complicated features of the process and varying contexts in which such expressions are used. The Greek term which underlies all such forms translated "bless," "blessed," and "blessing," means literally 'to speak well of.' In the initial adjectival usage which occurs in this verse the meaning is 'one who is worthy of blessing,' not 'one upon whom blessing is pronounced.' This connotation of worthiness and the implied obligation accompanying the passive form (ARV uses a type of third person imperative, namely, "be") makes it possible to translate this in some languages as 'people should praise God...' This introduction of a definite actor 'people' is only done where the passive construction is not permitted. In other cases one may say 'God and Father...should be praised.'

It is very important to recognize a distinction in the nature of blessing. The blessing which we can direct to God is praise, but the blessing which he directs to us has a more specialized and hallowing aspect. Note this very neat distinction brought out by Luther Gelobet sei Gott...der uns gesegnet hat 'praised be God...who has blessed us.' In some languages the closest equivalent to "bless" (in the sense of God's activity) is 'to do good to.' A translation of this verse may then be 'God...should be praised. He has done good to us...'

"Hath blessed...with...blessing" is a difficult idiom to render literally. Of course, if the native language possesses such relatable cognate words, one should follow the text as closely as possible, but if one must say 'to do good to' for "bless" there are obvious difficulties in repeating such a verbal phrase, e.g. 'he has done good to us by means of the things that he has done good.'

"Spiritual," as an attributive of "blessing," need not be interpreted as 'relating to the Spirit' or 'derived from the Spirit,' as was the suggested interpretation of "spiritual" in Romans 1:11. The meaning here probably designates the nature of the blessings, in that they are designed for the spiritual nature of man. This makes it possible to say in some languages 'he has done good to (or 'for') our spirits.'

Syntax

One difficulty encountered in translating this verse is the separation of the relative "who" from its antecedent "God and Father." A literal translation may refer the 'who' to 'our Lord Jesus Christ.' As a result of this problem of order, it is frequently advisable to break the sentence structure at the relative clause, e.g. 'The God and Father

of our Lord Jesus Christ should be praised. He has done good to us...'

The two prepositional phrases "in the heavenly places" and "in Christ" are probably attributive to the entire process of blessing. The second is not to be understood as a modification of the first. This may make it necessary to say 'in the heavenly places and in Christ,' or, perhaps better, 'in the heavenly places. This (or 'this blessing') is (or 'happens') in Christ.'

We shall have a number of occasions to speak of the breaking up of complex syntactic constituents in this long sentence. (From verses 3 through 14 in the Greek and ARV.) The AV punctuates the sequence of eleven verses as three sentences, though retaining the same included sentence construction of the Greek. In both punctuation and structure the RSV breaks the Greek sentence into six English sentences. The Segond employs five sentences. The problem is not, however, how many times a particular language breaks or does not break the complex Greek structure. The fundamental consideration is that the resultant construction in the native language is intelligible and natural--intelligible so that it will make sense and natural so that it will make the most effective sense. In the following analysis we shall suggest a number of syntactic breaks, not with the intention of urging the translator to employ all of them, but only with the hope that some of the suggestions (coming from the experience of other translators) may prove indicative of parallel syntactic structures in other languages.

4 "even as he *chose us *in him before the foundation of the *world, that we should be *holy and without blemish before him in *love:"

Exegesis

The translator should be sure that "he" refers to God and that the first "him" refers to Christ and the second "him" to God. It may be necessary to substitute the proper names in order to avoid complete misunderstanding.

It is very possible that "in love" should be interpreted as an attributive to the following verb "ordained" (contained in verse 5). This is the interpretation followed by Segond, RSV, and H-A, and has much to recommend it. If the rigid order of the Greek or ARV is followed and the traditional division maintained, the expression 'in love' is likely to be interpreted as modifying the phrase 'before him' or the expression 'holy and without blemish.' The complications of this passage are even greater when "love" must be translated by some expression containing a verb.

The Greek amōmos (here translated "without blemish") may also be interpreted as 'blameless,' as in AV, RSV, Segond, and Luther. It is also frequently possible to employ the interpretation of 'without blame' or 'those who have no blame' as being more meaningful and adequately translatable than the ARV "without blemish." Such an expression as "without blemish" is dependent upon an elaborate system of sacred vs. secular

contrasts, in which imperfections restrict an object from sacred functions, e.g. the selection of sacrificial victims in accordance with O. T. requirements, from which specific type of context the Greek amomos acquires the meaning reflected in the ARV rendering.

Lexicon

The words "even as" (Greek kathōs) are reflected in the Segond by a shift of order, e.g. '...in Christ. 4 In him God has chosen us...' By means of juxtaposing 'Christ' and 'in him' the Segond avoids a rather awkward lexical connective and effects the transition by a pattern of word order. In some languages the phrase "even as" is translatable as 'this was the way.'

"Foundation" may sometimes be translated by some term equivalent to 'laying a foundation,' as for a house. The expression is, of course, roughly equivalent to 'the creation of the world.' In some cases one cannot avoid some expression such as 'the making of the world,' since the figure implied in "foundation" may have no functional parallels.

"In love" must in some cases be translated as a verb expression. If it is to modify the preceding expression, it may be rendered 'and that we should have love' or 'and that we should love.' If the phrase is to be understood with the following verb, one may translate, 'He loved us and destined us...' As a simple phrase "in love" the implications of the direction of modification are not so great, but as a verb expression (constituting a clause) the constituent actors are shifted and the meaning is quite different.

Syntax

If the expression "the foundation of the world" must be translated by a clause, e.g. 'before the world was founded,' one is then confronted with the problem of properly relating the purpose clause 'that we should be holy...' In a series of dependent clauses, one frequently finds that each is interpreted as modifying the contiguous clause, but the verse does not mean that the world was founded in order that we should be holy blameless, but rather that we were chosen so as to be holy and blameless. If the second of two postposed dependent clauses cannot be understood as modifying the principal verb of the sentence, it may be necessary to break the construction and begin again with a repeated verb introduction, e.g. 'He chose us in order that we should be holy...'

The final phrase "in love" must sometimes be separated as a clause. See discussion above.

5 "having forecordained us unto adoption as *sons *through *Jesus *Christ unto himself, according to the good pleasure of his *will,"

Lexicon

The Greek proorizō (translated here "forecordained") means literally 'to establish boundaries before or ahead of.' This may be translated in some languages as 'marked us in advance,' 'decided with regard to us in advance,' or 'surrounded us with his plan in advance.' There is no

legitimate way of evading the summary character of such sovereignty. The translator should not attempt to side-step the explicit implications of this word as regards predestination and foreordination.

"Unto" relates "the adoption" to "foreordaining," as the purpose, extent, or result of an action.

"Adoption" may have local parallels, since the process of adoption is quite common. Frequently, however, it is translatable as 'to make sons' or 'to make daughters.' The combining of the process noun "adoption" with the verb head frequently results in something roughly equivalent to 'he decided in advance to make us his sons.'

"Through Jesus Christ" introduces a secondary agency. It may be paratactically expressed in some languages as, 'God decided in advance to make us his sons; Jesus Christ did it.'

"Unto himself" is relatable to God and not to Jesus Christ. Its most adequate translation in some languages is 'his' in 'his sons.' Such a translation is followed for example in Segond, RSV, and H-A.

The Greek eudokia (translated here "good pleasure") may also denote "purpose" (RSV). In general, however, it must be translated by some verb expression of attitude, e.g. 'as it seemed good to.'

For a discussion of "will" see Romans 1:10.

The final phrase "according to the good pleasure of his will" tends to dangle badly in some languages if it is literally translated and not given a proper setting. This is particularly true if "adoption" requires an expansion into a clause and if "good pleasure" must be likewise rendered by some verb expression. A resultant translation may be 'this was what seemed good to God as he willed (or 'desired') it.' The word 'this' must, of course, refer to the entire process.

Syntax

Indirectly, the principal syntactic problems have already been discussed under Lexicon. Their solution consists in breaking (1) this verse from the preceding, e.g. 'He foreordained us...' (compare RSV), and (2) the last phrase from the rest of the verse, e.g. 'This was what seemed good to God...'

6 "to the *praise of the *glory of his *grace, which he freely bestowed on us in the *Beloved:"

Exegesis

The relationship of the constituents "praise," "glory," and "grace" is quite complex. We may say that item B ("glory") is objectively related to item A ("praise"). B is thus the goal of the process A. B is relatable to C ("grace") as character is to substance (or process). That is to say, "glory" defines the character of the substance (or process) "grace." B is thus the object of A and the possessed character of C. This complex relationship is not easy to express, particularly when these

nouns must frequently be translated by verb expressions. Furthermore, the entire expression is related to the foregoing as a type of purpose, e.g. 'with the view to.'

Lexicon

"To the praise," as a verb expression with an object, namely, "glory of his grace," may be translated as 'in order that men might praise.' As a verb expression some subject element must be supplied from the context.

"His grace" is translated in many languages as 'he shows favor,' 'he shows mercy,' or 'he looks on for good.'

"The glory of his grace" may be translated as (1) 'he shines (or 'is distinguished') in his showing favor,' (2) 'he shows favor (or 'looks on for good') with radiance,' or (3) 'he shows favor conspicuously.' In some cases one must relate "glory" and "grace" as coordinate items and depend upon the context to show their relationship, e.g. 'praise the fact that he is radiant and looks on people for good.'

Syntax

In many instances it is found necessary to begin this verse as a new sentence, since a literal translation might relate the "praise" only to the "will," while the initial phrases of verse 6 should be related to the entire preceding process of "forecordaining to adoption." This meaning may be conveyed by a translation such as, 'This was done (or 'God did this') in order that men would praise...'

If "grace" must be translated as some expression such as 'looked on people for good,' then the relative clause "which he freely..." can seldom be literally translated as an attributive. It is more easily and adequately translated as a separate sentence, e.g. 'He freely looked on us for good by means of the one whom he loved.'

7 "in whom we have our redemption through his blood, the *forgiveness of our trespasses, according to the riches of his *grace,"

Lexicon

"Redemption" translates the Greek apolutrōsis 'buying back by means of a ransom price.' This process of redemption is often reflected in local customs, particularly in situations where one may obtain the release of a prisoner purely by the payment of a cash sum.

"Have our redemption" is functionally equivalent to a passive expression. One should not translate 'have our ransom price,' but rather 'be ransomed' or 'be bought back.'

"In him" is exegetically equivalent to the generalized phrase "in Christ" (verse 3). If this expression is adequately translatable, one should preserve the figure. If not, it is possible to make 'Christ' the agent of the redemptive process and 'his blood' the instrumentality, e.g. 'Christ bought us back by means of his blood.' This active form is required in some languages where passive equivalents to the text are not to be found.

Ephesians 1:8

"The forgiveness of our trespasses" is an explanatory, appositional expression defining "redemption." It may be introduced and translated as 'this means that our trespasses have been forgiven,' or, if an active form is required, 'this means that God has forgiven our trespasses.'

The Greek paraptōma (translated here "trespasses") means literally 'a falling to the side.' This metaphorical figure provides the basis for the extension to 'transgression.' Where Greek hamartōma (usually translated "sin") denotes 'missing the mark' (whether falling short, overshooting, or wrongly directed or deflected to the side), the Greek paraptōma indicates failure to proceed according to the proper delineations of right. Where possible, one should attempt to distinguish in the native language the contrast which is reflected in the Greek, but this is sometimes impossible. In certain instances a term with the generic significance of 'sin' may be the only adequate expression.

"Riches of his grace" may be translated as 'he is rich in his showing favor' or 'he shows favor richly (or 'abundantly' or 'with great generosity').'

Syntax

The principal syntactic problems have already been anticipated in the discussion under Lexicon. Two other suggestions, however, may prove helpful: (1) beginning verse seven as a new sentence (see RSV "In him we have redemption...") and (2) making a complete sentence out of the final phrase "according to the riches of his grace," e.g. 'He bought us back according as (or 'in proportion as') he shows favor richly.' The introduction of a complete sentence is especially important if the foregoing phrase "the forgiveness of our trespasses" must be translated as a clause. Otherwise, the patterns of attribution may be very badly confused.

8 "which he made to abound toward us in all wisdom and prudence,"

Exegesis

The Greek (translated here "which he made to abound") may also mean 'in which he abounded' (see AV). The ARV type of rendering is, however, much more widely accepted. Compare RSV "which he lavished," and Segond Que Dieu a répandue abondamment sur nous, literally 'which God has spread abundantly upon us.'

The phrase "in all wisdom and prudence" may be construed as going with the following verb expression "making known." Note the RSV "For he has made known to us in all wisdom and insight..."

Lexicon

"To make abound" represents a Greek term which denotes 'to be over and above' or 'to make over and above.' Where "grace" is translatable as a noun and the relative "which" is structurally reproducible, one may employ a generic causative 'to make very much' or 'to make over and above.' Where, however, "grace" is translated by a verb expression, e.g. 'to show favor,' it may be necessary to reintroduce the lexical constituents of

"grace" in this verse, e.g. 'He showed favor to us very much (or 'over and above').'

The Greek sophia (translated here "wisdom") is a generic term denoting knowledge (implying also proper interpretation) of human and divine matters. The Greek phronēsis (translated here "prudence") is a more specialized term designating knowledge with regard to the conduct of life. Sophia is neutral and all-embracing. Phronēsis is directed to the ethical factors of choice and decision. Sophia may be defined in terms of wisdom about facts; phronēsis may be defined as wisdom about action and conduct. Sophia looks to things as they are, and phronēsis to an evaluation of future conduct and contingencies. Some scholars have doubted the applicability of phronēsis to God, since he is characterized as knowing the end from the beginning. Such a usage as is reflected in the ARV division of verse content is not, however, impossible nor disparaging to God, any more than any Biblical anthropomorphism. The ARV is not inconsistent with the revelation of God's infinity. It is possible, however, that the connection of this phrase "in all wisdom and prudence" fits more easily and adequately the context of the following verse. The RSV rendering would seem to imply that the "wisdom" and "insight" (RSV term corresponding to ARV "prudence") constitute characteristics of the endoument of knowledge made to us concerning the mysteries.

In many situations "wisdom" and "prudence" must be translated by expressions containing verbs, e.g. 'he was wise in everything and understood everything.' The attributive "all" should be understood as modifying both "wisdom" and "prudence." It may be quite difficult to find two words denoting these related characteristics, but one word denoting passive content of knowledge (wisdom) and the other signifying the active employment of knowledge and choice may parallel the Greek distinction. Compare Segond de sagesse et d'intelligence 'of wisdom and intelligence.'

Syntax

The possibility of beginning this verse with an independent sentence construction is determined by the lexical and syntactic structure of the translation of "grace."

A possible break within the verse may be dictated by the problems of relating verb expressions for "wisdom" and "prudence" to the rest of the sentence, e.g. 'In doing this (or 'in showing grace') he was wise and intelligent in everything.'

9 "making known unto us the mystery of his *will, according to his good *pleasure which he purposed in him"

Lexicon

The Greek mustērion (translated here "mystery") means primarily 'a secret.' Its usage in the Pauline Epistles, however, denotes a truth formerly hidden but revealed in the gospel. The early Christians probably borrowed the term from ancient cults, but they soon changed the significance, for while in the so-called mystery religions only the initiates shared the hidden knowledge, in Christianity the "mysteries of God" were openly

proclaimed. It is not suggested that "mystery" be translated by 'proclamation' in order to reflect this evangelistic development, nor is it suggested that one translate "mystery" as 'what people do not (or 'cannot') know,' as some have unfortunately done. A "mystery" is simply a 'secret' or 'a whispered word.'

"The mystery of his will" defines either a possessive or objective relationship. Either it is the secret which the desire and purpose of God possesses, or it is the secret which reveals the desire and purpose of God. There is no definitive criteria for deciding which interpretation should be taken. These interpretations may be translated as 'the secret which his will possessed' or 'the secret about what he willed (or 'desired').'

"Purpose" translates a Greed word protithēni, meaning literally 'to set forth,' that is, either before oneself or before others. In other languages the closest equivalent may be 'planned' or 'arranged.'

The combination of the last two phrases may be lexically difficult. They may be translated in some instances as, 'This was what seemed good to him as he planned it in him (or 'Christ').' It must be noted that the agent of the revelation and the purposing is God. If this is not evident from the context, the appropriate pronominal or nominal forms must be introduced. Note, for example, that the RSV introduces "Christ" in this verse, and the Segond introduces 'God' in the preceding. Segond, however, interprets "him" in the phrase "in him" as referring to God, and so translates 'in himself.' H-A recognizes the ambiguity in a footnote.

Syntax

It is frequently advisable to begin this verse as an independent sentence (cf. RSV "For he has made known...")

In many instances the phrase beginning "according to his good pleasure..." must likewise be treated as a separate sentence, particularly where "will" must be translated as a verb expression.

10 "unto a dispensation of the fulness of the times, to sum up all things in *Christ, the things in the *heavens, and the things upon the earth; in him, I say,"

Exegesis

The infinitive expression "to sum up all..." appears to be an explanatory phrase defining the content of the "mystery."

"Unto the dispensation of the fulness of the times" should be somehow related to the verb "purposed" in the preceding verse.

"In him" is interpreted by some as more directly related to the following verse. See Segond and RSV.

Ephesians 1:11

Lexicon

The Greek word oikonomia (translated here "dispensation" and from which the English word economy is derived) means literally 'the management of the household.' It defines systematic operation and execution of a program. The RSV employs "plan." Segond uses pour le mettre à exécution lorsque les temps seraient accomplis, literally 'in order to put into execution when the times would be accomplished.'

"Fulness of the times" denotes the terminal point of the temporal units. Note that this is the significance of the Segond and is very adequately rendered by a verb expression. In almost all languages 'time may end,' but there are many languages in which one cannot speak of 'fulness of time.'

The Greek word kairoi (translated here "times") denotes primarily the fitness of the temporal unit (either a period or a point). The plural denotes a succession of such units, for which there is a terminal occasion fitting for the execution of God's plan.

The translation of this series of nominal expressions differs greatly in various languages. One may translate, for example, '...God planned in Christ, 10 to accomplish when the right time came,' or '...God set it forth in Christ, 10 as a plan for the time when the occasion would be fitting,' or 'God set it forth in Christ, 10 that he would carry the plan out when the time was finished.'

"To sum up" may be translated 'to gather together.' RSV translates "to unite." H-A and Valera employ reunir 'to reunite,' but this is probably going slightly beyond the implications of the Greek text.

"Earth" is only translatable in some languages as 'ground.' See BT for further comments.

Syntax

The relationship of the initial phrases with the preceding verse have already been treated under the Lexicon. The manner in which the phrase beginning "to sum up all..." is to be connected with the preceding expression is dependent upon the syntactic possibilities of the language in question. If such an explanatory infinitive expression may not be left in such an indefinite, dependent relationship, it is possible to translate, 'It is God's plan to sum up all...' This ties the sentence to the significance of "dispensation" as well as to the content of the "mystery." Such transitional phrases are, of course, not recommended for purposes of interpretation or expansion of the text. Their only validity is their use as required syntactic connectives, in order to give meaning to the otherwise contradictory or completely obscure relationships.

11 "in whom also we were made a heritage, having been *foreordained according to the purpose of him who worketh all things after the counsel of his *will:"

Ephesians 1:12

Exegesis

The first clause is variously interpreted: ARV "we are made a heritage," AV "we have obtained an inheritance," Segond 'we have also become inheritors,' and H-A 'in whom also we have been chosen as God's portion.' RSV completely omits any statement which would directly translate the Greek text of this first clause. (There is no footnote in RSV to explain such nonconformity to the Greek text.)

Lexicon

If one interprets the initial clause in an active form, one may translate, 'In Christ we also inherited (or 'became heirs').' In some languages this is translated literally as 'we got our share.'

The passive "having been foreordained" is translatable in the active as 'God decided beforehand' or 'God planned (or 'arranged') in advance.'

"Purpose" is the translation of the Greek prothesis 'the process of setting forth.' It is relatable to 'intent' or 'plan.'

The Greek word boulē (translated here "counsel") probably denotes the will as an expression of plan. This word is combined with thelēma ("will"), which denotes the substance or process of the desire or intent. The combined idiom "the counsel of his will" is a strong expression of purpose and plan, implying the self-determination of God.

Syntax

Beginning this verse with an independent sentence may proved syntactically valuable (see RSV and Segond). A further break may also be made following this initial clause, particularly if one is obliged to employ an active form. The following is an approximate form of this verse in some languages,

> 'In Christ we also became inheritors (or 'were made inheritors,' 'were made an inheritance,' or 'he made us to be an inheritance'). God decided beforehand just as he, who does everything according as he wants to, planned it (or 'just as he planned, who does everything according as he wants to do it').'

12 "to the end that we should be unto the *praise of his *glory, we who had before*hoped in *Christ:"

Exegesis

The initial clause of this verse is variously interpreted. The ARV is the more traditional and usual form. The RSV adopts the rendering (coalescing this verse with the preceding) "we who first hoped in Christ have been destined and appointed to live for the praise of his glory." T. K. Abbott (International Critical Commentary on Ephesians) advocates "That we, to the praise of His glory, should be those who have before had hopes in Christ." The Greek text is ambiguous.

The Greek is ambiguous as to the specific significance of "before" (a prefix attached to the verb 'to hope'). Some interpret this as meaning before the advent of Christ. Others think it means only before others who also had come to hope. Still others assume that it refers only to priority of hoping with reference to the appearance of the object.

Lexicon

Depending upon the adaptibility of the transition from the preceding verse to this one, the initial expression of purpose may possibly be translated as, 'This is (or 'he did so') in order that...'

The idiom "be unto" is so generalized that it provides difficulty. The RSV "to live for" is a helpful suggestion. The Segond 'serve to the praise' may also be translatable in many situations where the phrase "be unto" is impossible.

The relationship of "praise" and "glory" may be treated as objective, that is to say, "glory" is the object of the process of "praise." This may be translated as 'live so that his glory may be praised,' or, in case an active form is required, 'live so that people may praise his glory.'

For a discussion of "hope" see BT. In general, "hope" becomes closely associated with terms meaning 'to expect' or 'to wait for.'

Syntax

The syntactic form of this verse is quite dependent upon the exegetical interpretation. The principal solutions have already been suggested under Exegesis.

13 "in whom ye also, having heard the word of the *truth, the *gospel of your salvation,--in whom, having also *believed, ye were sealed with the *Holy *Spirit of *promise,"

Exegesis

The first occurrence of the phrase "in whom" is probably to be taken with "were sealed." The second "in whom" may be related directly with "believed." The repetition is awkward, to say the least. The RSV does not, however, resolve the difficulty with the translation, "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed..."

"The word of truth" defines a descriptive relationship, namely, the "word" which is characterized by "truth." In many instances this is translatable as 'true word.'

"The gospel of salvation" is probably to be taken in the sense of 'the good news about salvation (or 'rescuing').'

"Holy Spirit of promise" can mean 'the Holy Spirit which promises,' but it is probably better to understand this phrase in the sense of 'the

Holy Spirit which was promised.' This latter meaning is the one adopted by RSV, Segond, and H.A.

The rather unusual Greek construction tō pneumati tēs epangelias tō hagiō, literally 'the Spirit of promise, the holy' explains the AV usage "holy Spirit of promise." The usual AV rendering of the fixed title of the Third Person of the Trinity is "Holy Ghost."

Lexicon

"Salvation" is to be taken in the broad sense of 'rescue.' The verb "save" has already been discussed. If "salvation" must be rendered as a verbal expression, the phrase may be translated as 'the good news about saving you.' Note that the formal possessive "your" actually defines an objective constituent of the process. It is not 'your rescuing' but 'your being rescued' or 'rescuing you.'

The use of seals for confirming legal relationships is quite common in many parts of the world, but in others the process is completely unknown and any descriptive phrase, e.g. 'making an impression on wax,' quite meaningless. In such cases, some translators have used 'you have been marked by the promised Holy Spirit.' This in a broad way defines the functional significance of "sealing."

Where "promise" can only be translated in terms of some defined process in which the subject is indicated, one may translate 'Holy Spirit, whom God promised (or 'said he would give you').'

Syntax

It is possible to simplify the syntactic structure of this verse where necessary by translating,

> 'After you heard the true word, which is the good news about your being rescued, and after you also believed in Christ, you also were sealed (or 'God sealed you' or 'God put a mark on you') by means of the Holy Spirit which was promised (or 'which he promised').'

The Holy Spirit is best understood as the instrumentality of the sealing and not the agent, for he is identified in the next verse as the 'guarantee of the inheritance' and not the agent in the transaction.

14 "which is an earnest of our *inheritance unto the *redemption of *God's own possession, unto the *praise of his *glory."

Exegesis

The Greek phrase eis apolutrōsin tēs peripoiēseōs (translated here "unto the redemption of God's own possession") has been interpreted quite differently by various scholars. Compare the following: RSV "until we have acquired possession," H-A 'for the complete ransom of the acquired possession,' Segond 'for the redemption of those whom God has acquired for himself,' and Luther 'for our redemption, that we should be his possession.'

The Greek word peripoiēsis is an abstract noun of process derived from the verb which in the active voice means 'to cause to remain over.' In the middle voice it signifies 'to get for oneself' or 'to acquire possession.' The related noun may mean 'acquiring possession.' The Greek phrase then probably indicates 'the buying back of the possession being acquired' or 'the final payment for the acquisition.' The RSV attempts to render this "until we acquire possession." The ARV assumes that the possessor is God. There are no definitive criteria which will resolve such an obscurity.

Lexicon

The "earnest" is the 'downpayment' (a portion of the purchase price), which is given as a guarantee of future complete payment. This is a common practice in almost all societies and is easily describable.

"Inheritance" may be translatable by some technical term, where this exists, or simply by 'what we receive.'

Syntax

One must make sure that "which" refers to the 'Holy Spirit.' Otherwise, the title must be reintroduced in this verse.

The final expression "unto the praise of his glory" is a type of summary purpose which is functionally relatable to the entire preceding process. As a result it may be translated as, 'This is in order that his glory might be praised (or 'that men might praise his glory').'

Following the ARV interpretation the first clause may be translated as, 'The Holy Spirit is the down payment on what we shall receive until God's possession is redeemed (or 'until God redeems his possession').' The other type of interpretation, as reflected in the H-A and the Segond, may be translated as, 'The Holy Spirit is the downpayment on what we shall receive until we get full possession of it (or 'come to have it completely').'

15 "For this cause I also, having heard of the *faith in the Lord Jesus which is among you, and the *love which ye show toward all the *saints,"

Text

The words "the love" are not found in many ancient authorities, but the phrase comes within the scope of Rule 11 of the Guide.

Exegesis

One must not place too much emphasis upon "also." It is probably to be interpreted only as a transitional particle, in order to point the contrast with the inclusive "our" in verse 14 and the following "you." Note that RSV does not translate it at all.

"Among you" may also be rendered as "in you" (ARV note). But it may also be rendered as 'your' (Segond and RSV).

Ephesians 1:16

Syntax

The preposed participial construction "having heard..." may be understood as causally related to the main verb in the following verse. Such explicit preposed clauses are often more adequate translations, e.g. the RSV "For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, 16 I do not cease..." Luther employs a dependent temporal clause 'after I heard...'

The use of verb expressions for "faith" and "love" may change the syntactic form somewhat, e.g. 'after I heard that you believe in the Lord Jesus and that you love the saints.'

16 "cease not to give *thanks for you, making mention of you in my *prayers;"

Lexicon

"Giving thanks for you" may be translated in some languages as 'to say that I am thankful for you.' In others it is necessary to introduce a direct quotation, e.g. 'to say to God concerning you: I am thankful' or 'to say concerning you: I thank you God.' "In my prayers" may be rendered 'when I speak to God.'

Syntax

The ARV form, in which the subject "I" (verse 15) is so far separated from its principal verb, constitutes a rather awkward base for translating. This difficulty is resolved in the RSV by the introduction of a preposed dependent clause of cause, and by the shifting of "I" to verse 16. Luther retains the first 'I,' but introduces another 'I' in the following verse. This may seem a very minor point, but nothing so reveals the stiffness and unnaturalness (if not, grammatical inaccuracy) of a translation as the improper order and occurence of pronouns. It is also a matter which some translators completely disregard.

17 "that the *God of our *Lord *Jesus *Christ, the *Father of *glory, may give unto you a *spirit of *wisdom and revelation in the *knowledge of him;"

Exegesis

The Greek hina (translated here "that") regularly introduces a clause of purpose, but after an expression of 'prayer' or 'petition' it may introduce a clause which constitutes the substance of the 'prayer' or 'petition.' The AV, ARV, RSV, and Valera usage is ambiguous. Segond and H-A, however, adopt a translation which denotes purpose.

The expression "the God of our Lord Jesus Christ" is to be interpreted as a possessive.

"The Father of glory" may possibly be interpreted as 'the Father as the author of glory,' but this is rather untenable. The most likely relationship is descriptive, i.e. 'the Father to whom belongs glory' or 'the Father who is characterized by glory.' In some languages this is roughly equivalent to 'the glorious Father' or 'the shining Father.'

"Spirit of wisdom" is probably best interpreted as denoting the spirit of man, not the Holy Spirit. At least this is the overwhelming usage. The relationship between "spirit" and "wisdom" is descriptive, namely, 'a spirit characterized by wisdom' or 'a wise spirit.'

The expression "in the knowledge of him" may be related to the foregoing as the means by which "wisdom" is attained, or it may denote the substance of the process of "revelation."

Lexicon

"Revelation" (Greek apokalupsis) denotes primarily the process of 'revealing,' not the substance of what is revealed.

The Greek word epignōsis (translated here "knowledge") implies more precisely 'full knowledge' or 'complete recognition.' The emphasis is more precisely upon the process of knowledge than upon the content. The phrase in which it occurs may be related to the foregoing in several ways, depending upon one's interpretation and the lexical patterns of the native language. For example, one may translate 'may give you a wise spirit which reveals the knowledge about him (or 'spirit which reveals by means of knowledge about him').' As in so many instances, the English and Greek prepositional expressions such as this one introduced by Greek en (English 'in') seem to be prefectly intelligible to us; but when we must change the generic or abstract nouns into verbs demanding subjects and objects and when these verb expressions must be related by more precise conjunctive elements, we are appalled first by the potential ambiguity and obscurity involved in the text and secondly by the different shades of meaning involved in such shifts. We are inevitably drawn to the conviction that one of the primary problems of the translator is to understand what the text actually does mean. Only on this basis (and it is sometimes not easy to arrive even at a single acceptable interpretation) can one actually undertake to translate into another language.

Syntax

For a discussion of the possible syntactic problems involving apposition, see syntactic discussion under Romans 1:1. Note, however, that "the Father of glory" is appositive to "God" and not to the contiguous expression "our Lord Jesus Christ." The other syntactic difficulties in the verse have already been anticipated in the section under Lexicon.

18 "having the eyes of your *heart enlightened, that ye may know what is the *hope of his *calling, what the *riches of the *glory of his *inheritance in the *saints,"

Exegesis

The initial phrase "having the eyes of your heart enlightened" is syntactically a very rare type of construction. There is no fundamental agreement as to the structural analysis and grammatical relationships. Probably this phrase can be understood either as modifying the "you" or the previous verse (though the case relationships are contradictory) or

as constituting an explanatory paraphrase to define or explain the meaning and significance of "wisdom," "revelation," and "knowledge." There is certainly no precise and well-defined connection of this participial phrase with the preceding (or even following) clauses. Since, however, the phrase appears to be contained within the limits of the original prayer, it may be so translated, e.g. Segond 'and that he would illumine the eyes of your heart.' (Luther follows the same type of syntactic construction.)

A sequence such as "the riches of the glory of his inheritance" poses some serious problems of exegesis when a language possesses no such generalized connective such as English "of" or no such broadly definable case relationship such as the Greek genitive. Luther and the RSV interpret the sequence "the glory of his inheritance" as being equivalent to "his glorious inheritance." It may also be possible to translate "the riches" as defining primarily a characteristic of "his glorious inheritance." Accordingly, such a phrase as this is translatable (in fact, must be so translated in some cases) as 'his rich, glorious (or 'shining') inheritance.'

"In the saints" may mean that the saints constitute the inheritance (namely, God's) or may be understood as describing the sphere in which this inheritance exists, namely, among the saints, in that they possess this inheritance granted them by God and sealed by the down-payment of the Holy Spirit.

Lexicon

"The eyes of the heart" is a very extended metaphor. Some languages permit the use of 'heart' as a center of understanding or perception (though some insist on 'liver,' 'spleen,' or 'bowels'), but to grant the heart the possession of eyes (even metaphorically) may be too much for another language. Where the figure of speech is completely unacceptable, one may translate 'to make the heart to see,' if such a shift is permissable. But if not, one may render this phrase as 'to bring light to the heart' or 'to make the heart (or 'liver,' 'bowels,' or even 'person') understand.'

In some instances "what is the hope" is only translatable as 'how to expect.' The phrase thus becomes 'that you may know how to expect his calling (or 'that he calls').' Note that "his calling" is active, not passive. (Compare "your calling," I Cor. 1:26, which is passive.)

The final expression "what the riches of the glory..." is to be understood as coordinate to the preceding. It may be introduced by 'and,' depending upon the treatment of such coordinate series in the native language. Note that the third constituent in the series begins with the next verse.

Syntax

Most of the syntactic problems have been anticipated in the preceding sections. Some other features, however, may be illustrated by the following translation:

'and that you should have the eyes of your heart enlightened (or, following Segond, 'that God should give light to the eyes of your heart'), in order that you may know how you may expect him to call (or 'what you may hope for in his calling you'), and what is his rich, glorious, inheritance among the saints.'

19 "and what the exceeding greatness of his *power to us-ward who *believe, according to that working of the strength of his might"

Exegesis

The phrase "what the exceeding greatness of his power to us-ward who believe" defines the third coordinate element of the series. It is the object of "know" in verse 18. In some instances it may be necessary to reintroduce the verb, e.g. 'and that you may know what is the exceeding greatness...'

This verse contains four Greek words defining various aspects of power. The first, Greek dunamis (translated here "power") is the most general, inclusive term, but with the connotative significance of 'ability.' The second word, Greek energeia (translated here "working") denotes the actual working of power. Greek kratos (translated here "strength") indicates the operation of power in overcoming resistance or opposition. Greek ischus (translated here "might") defines inherent power. Such closely related areas of meaning cannot be neatly pigeon-holed and isolated one from the other, and it is impossible to assume rigid delineations. The connotations of these terms are, however, significant, even though we may not always be in a position to define precisely the intended implications.

The final phrase "according to that working of the strength of his might" is understood by some to be directly attributive to "believe" (e.g. Luther). The punctuation of the H-A, Valera, ARV, RSV, and AV would not tend to support such an interpretation. Segond makes this final phrase attributive to 'power,' in the construction 'the infinite greatness of his power, manifesting itself with effectiveness by the strength of its force.'

Lexicon

"Exceeding greatness of his power" must be translated in some languages 'that his strength is very, very great.' In other instances, the connection of this expression with what follows necessitates a translation such as 'he is very, very strong for the sake of (or 'to') us who believe.'

The final phrase, if it is to be attributive to the entire preceding context rather than the single word "believe," must be introduced as, 'In doing this he (or 'God') worked very, very strong.' This may constitute the only way in which one may represent this pyramiding of abstracts denoting power and strength. Note that the RSV reduces the phrase to "the working of his great might." Luther employs 'working of his powerful strength.' The preservation of noun forms to correspond to the Greek is not necessarily the optimum in translating. In one

translation into an aboriginal language the Greek pattern was followed exactly. Abstract nouns were devised (though they were not in common use) and then these nouns were combined in such a way that each abstract was the possessor of the contiguous one. This grammatical construction was followed because the translators thought that the Greek genitive, the English "of," and the Spanish de defined only possessive relationships. The result was, of course, much less intelligible than *might's strength's working would be in English. That is to say, the literal translation was meaningless. The translator's aim must be to reproduce the meaning of the original, not to insist upon some similar grammatical unit to correspond to each of the Greek nouns.

Syntax

A structural break is sometimes advisable in this verse preceding "according to..." See above discussion.

20 "which he wrought in *Christ, when he *raised him from the *dead, and made him to sit at his right hand in the *heavenly places,*

Lexicon

In cases where the preceding construction does not permit the use of a subsequent relative construction, the clause "which he wrought" must be translated as 'he showed his strength' or 'he did this.'

"Heavenly places" is translated as 'heaven' or 'places in heaven.'

Syntax

The primary syntactic difficulty involves the relationship of this verse to the preceding. Any formal connection is dependent upon the possibility of using the relative pronoun to modify an element within the preceding clause. Frequently this is impossible. See suggested form under Lexicon.

21 "far above all rule, and *authority, and *power, and dominion, and every *name that is named, not only in this *world, but also in that which is to come:"

Exegesis

This verse (as well as the close parallel Col. 1:16) presents very difficult problems in translating. In the first place, it is not easy to distinguish readily between "rule," "authority," "power," and "dominion." Secondly, a translation should not commit the translator to an interpretation of any phenomena which appear inconsistent with the rest of Biblical revelation. Some exegetes believe that these classes of "rule," "authority," "power," and "dominion" represent actual types of angelic mediators, and that Paul's listing of them confirms such an interpretation. Colossians 2:18 is understood by others as contradicting such a position. These other Bible scholars contend that this list in no way implies the reality of such phenomena, but rather that Paul means that, though people do have belief in such supernatural features as "rule,"

"authority," "power," and "dominion," Christ is exalted far above such elements. Adherents of this second interpretation contend that Paul is not discussing the validity of the theosophical and metaphysical arguments, but that he is only declaring for Christ a position above any thing which other religious groups claimed for their respective objects of worship or meditation. Of course, as long as one can employ abstract nouns to represent these classes, there is no great problem; but if one must translate by means of verb expressions, then the indication of reality or nonreality must often be considered. This commentary does not purpose to define the exegetical interpretation which should be made, but the translator must be fully aware of the implications. For example, as a straight statement of fact, one may translate,

> 'far above all those who rule, and those who have authority (or 'can tell others what to do'), and those who are strong, and those who command (or 'boss' or 'govern'),'

The use of 'those who' does not indicate whether such personalities are terrestial or celestial. In some languages, however, where there are special pronouns for angels in distinction to people, the translator must make an additional decision as to whether this series refers to earthly or nonearthly government. It is very possible that both earthly and heavenly powers are meant, for Col. 1:16 precedes the enumeration by "in heaven and on earth, visible and invisible." A similar dichotomous classification occurs in this verse.

If, on the other hand, the translator does not consider it correct to concede the reality of such celestial mediators of government, it is possible to translate 'far above those who may rule, and those who may...' The use of the potential 'may' makes it possible to be noncommital about the reality of such mediatory features.

The Greek aiōn (translated here "world") is rendered "age" in RSV, H-A, Valera, and Segond. The word means primarily an 'age,' but may be translated 'world' as a designation of a period of time through which the world, including its inhabitants, passes.

Lexicon

Suggested translations of "rule," "authority," "power," and "dominion" have already been made under Exegesis.

"Every name that is named" may be rendered in some cases as 'every one who is named,' 'every name which is spoken,' or 'every name which people speak.' These forms are dependent upon such factors as (1) requirement of active voice and/or (2) nonexistence of related noun and verb expressions for "name."

Syntax

It is important that the expression beginning "not only in..." not be connected solely with the preceding "named." This is translatable in some instances as 'this means not only in this age (or 'now'), but also in the age that is coming (or 'in the future').' Some languages have

no expressions for 'age' of 'time.' The only equivalents must be given with regard to specific periods, e.g. days, months, or years, or time relative to something else, e.g. past, present, or future.

22 "and he put all things in subjection under his feet, and gave him to be head over all things to the church,"

Exegesis

Some exegetes interpret "gave" as being equivalent to 'put.' Namely, that God put Christ as head over all things which pertain to the church. Others, however, take the position that the dative tē ekklēsia (translated here "to the church") is the real indirect object with the verb "gave." Accordingly, God gave to the church a circumstance in which Christ was the head of everything. Luther, however, as well as a number of other translators, adopts the first interpretation completely in rendering this passage as 'has placed him for head of the congregation over all.'

"Head over all things" may be interpreted as 'supreme head' (Segond and H-A) or as 'head over everything.' This latter interpretation rules out other heads (of which Christ would be supreme), and makes him the only and the complete head of the church.

Lexicon

"Put all things in subjection" may be rendered, where the lexical patterns require, 'made him controller of all things' or 'made him to control all things.' Sometimes the figure may be combined as 'put all things beneath his feet and made him to control them.' The relationship of height of physical position to superiority of social control is quite common. In some societies, however, (e.g. in certain areas of Africa) superiority is definable only in terms of 'being in front of.' In such instances phrases such as 'being above something' or 'having it beneath one's feet' are very difficult to understand in terms of social and governmental position. Usually, however, this metaphor lends itself readily to some type of parallel treatment. If, however, to be 'under one's feet' means that the object is despised, the figure cannot be translated literally without some accompanying explanation in a footnote. One does not want to imply that Christ despised those items placed beneath him. Accordingly, a generalized translation, which conveys the meaning of the original without specifically rendering the metaphor, can be employed, e.g. 'God put all things under his control.'

For a discussion of "church" see BT. The emphasis and dominant meaning of such a term should denote the 'congregation' and 'gathering,' not the place of worship. In some instances, the persistent usage of the native Christians has been so well established as 'believers,' that it has been used to translate the "church." In such an instance the primary emphasis is at least upon the individuals and not upon the edifice. In some cases 'flock' (a metaphorical term borrowed from 'flock of sheep') has been used.

Ephesians 1:23

The lexical and syntactic form of the second clause is dependent primarily upon the interpretation of the meaning. See Exegesis.

23 "which is his *body, the *fulness of him that filleth all in all."

Exegesis

The final phrase of this verse "the fulness of him that filleth all in all" is one of the most perplexing in the N.T. There are a number of different interpretations. In general, however, we may say that the reciprocity of fulness, stated and implied, may be interpreted as meaning that the church, to which Christ has communicated his own fulness (John 1:16), becomes his body and thus constitutes his fulness. He, furthermore, is the one who fills everything in everything.

It is possible that the Greek ta panta en pasi (translated here "all in all") could mean 'all things by means of all things' or 'all things with all things.' The interpretation 'in all' is more common, but even at best it is not too plain. H-A adopts an explanatory type of rendering 'fills the entire universe.' Others have translated 'fills absolutely everything.'

Lexicon

The peculiar exegetical and lexical problems involved in this verse make it necessary to translate in some languages 'his body, which fills him who fills everything.' The verb of process 'fills' is sometimes the only way of translating "fulness." "Fulness" is not very adequately translated as 'what he contains,' for this shifts the prospective from objective to subjective relationship.

Revelation 13:1

Title

A brief word of explanation is warranted concerning the title of the book, despite the fact that the present analysis will concern only the 13th Chapter. The traditional title of the book has been "The Revelation of John" (Segond, ARV, Luther, and H-A). The AV employs "The Revelation of Saint John the Divine," using an extended but traditional form of the name. The RSV corrects the significance of the title with the form "The Revelation to John." Valera uses a double title 'the Apocalipse or the Revelation of Jesus Christ.' The Valera form does not define, however, whether Jesus Christ is to be understood as the object or the possessor of the revelation.

All these titles are an attempt of one kind or another to reflect the opening verse. The most generally accepted interpretation is that the revelation (more properly the 'revealing,' for the process is definitely active) belongs to Jesus Christ, having been given to him by God, in order that he might reveal it to his servants. The revelation concerns the mysteries and events of the future. It is not primarily a revealing of Jesus Christ (though this is included in the first chapter), but a process of revealing by which Jesus Christ shows his servants through the agency of John what is to take place.

1 "and he stood upon the sand of the sea.
And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of *blasphemy."

Versification

The clause "and he stood upon the sand of the sea" is treated as the 18th verse of the preceding chapter in Segond, Nestle, and H-A. The Luther text makes the traditional chapter division, but shows the fundamental discrepancy by indicating a second point of chapter beginning. The AV and Valera follow the traditional division with a different textual reading.

Text

The AV, Luther, and Valera follow a variant textual reading of "I" instead of "he" in the first clause. (See also the marginal notes in the ARV and RSV.)

Exegesis

If one follows the ARV text, it is important that the "he" of the first clause refer to the "dragon" of verse 17. Without careful attention to the transition, the reference might be to "God" or to "Jesus." If necessary, the subject "dragon" may be repeated.

One should make certain that the translation implies one diadem on each horn, not ten diadems on each horn, as has been the case in some translations.

Revelation 13:2

Lexicon

The "sea" may be translated as the 'big water' or 'where much water is.'

The "beast" may be translated by a generic term for wild (undomesticated) animal. (Note the Greek thērion.) In some languages only one term exists for both wild and domesticated animals, but some attributive may be used so as to indicate that the animal is not in the class of an ox, though in this particular instance the following description leaves no doubt about the strangeness of the creature.

"Diadem" denotes a type of binding around the head which indicated regal power and authority. It's closest equivalent is usually a 'crown' or 'beautiful something around.' This latter translation may be employed where crowns are unknown, but where one wants to convey something of the attractiveness which was characteristic of regal emblems.

"Names of blasphemy" may be translated as 'names which insult' or 'disrespectful names.' If the native term meaning 'insult' is only a transitive verb, it is possible to employ 'names which insulted God,' for the context makes it very clear that the blasphemy is directed against God.

Syntax

In a number of languages it is advisable to break up this verse into shorter sentences and provide adequate verbal expressions to relate some of the expressions, e.g.

> 'I saw a beast coming up out of the sea. He had ten horns and seven heads. He had ten diadems on his horns (or 'there was a diadem on each horn'). On his heads there were names of insult (or names which insulted God').'

2 "*And the *beast which I saw was like unto a leopard, *and his feet were as the feet of a bear, and his mouth as the mouth of a lion: *and the dragon gave him his *power, and his throne, and great *authority."

Lexicon

The Greek term pardalis (translated here "leopard") denotes either a leopard or a panther. In most areas of the world there are some members of the cat family which are roughly equivalent to this type of large, predatory animal. In some cases, of course, the native term is more exactly equivalent to jaguar or wild-cat, but the parallelism of form and function is sufficiently close to warrant the use of the native term.

Where native terms do not occur one can employ classifiers (see BT) and translate such names of unknown animals as 'an animal called leopard,' 'an animal called bear,' and 'an animal called lion,' etc. This makes it possible for the reader to understand at least something of the general characteristic of an otherwise unknown entity.

The term "dragon" denotes a mythical beast of snake-like characteristics. In areas, where belief in such monsters exists, one can readily discover adequate terms. Otherwise, one may use some descriptive classifier at the point of first occurrence, e.g. 'great beast called dragon.'

In all cases where one employs classifying terms together with the foreign name for an object, it is important that the form of the name be borrowed from the trade language or the lingua franca of the area. One should not attempt to go back to the Greek for the forms of such transliteratable words.

The expression "gave him his power" implies either a transfer of power or a complete delegation of power. This may be only translated in some cases as 'made him very strong.' If possible, one may wish to indicate the delegation of power by some such expression as 'made him strong like himself.' To say literally 'he gave him his strength' may not be lexically possible, since the transference of physical strength may be deemed impossible.

In one language the translation of "gave him...his throne" meant nothing more than 'offered him his chair,' an act of politeness which any cultured member of the particular society would always feel obliged to do. The "throne" must be translated as something like 'big chair' or 'important chair,' so there may be no doubt as to at least some of the significance of the act.

"Gave him...great authority" may be translated in some cases as 'permitted him to do great things (or 'many things').'

Syntax

Some of the syntactic problems have already been anticipated in the discussion of the lexical problems. On the whole, the verse is very simple. The only type of adjustment which must be made in some cases is the dividing of the verse into several separate sentences. This is particularly true when expressions of comparison do not allow for heavy ellipses, e.g.

> 'The beast that I saw was like a leopard. He had feet like a bear has feet. He had a mouth like a lion has a mouth. The dragon made him very strong and made him sit down in his important chair and permitted him to do many things.'

3 "*And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole *earth wondered after the *beast;"

Lexicon

The phrase "smitten unto death" must be translated by two verb expressions in certain cases. For example, in Kèkchi it may be rendered as 'one of his heads was cut and he was dying.' The subsequent expression may be rendered accordingly as 'the cut which was killing him was healed.'

"The whole earth," when it denotes the inhabitants of the earth, must sometimes be rendered as 'the people of the whole earth.'

"Wondered after" may be translated in a number of ways. Compare RSV "followed...with wonder," Segond 'was in admiration behind the beast,' and H-A 'astonished...following behind the beast.' In Kekchi the expression of "wonder" may be translated as 'they lost their hearts.'

Revelation 13:4

Syntax

The syntactic structure may be somewhat simplified in some languages by breaking this verse into three independent sentences.

4 "and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?"

Lexicon

Terms for "worship" are quite varied in etymological background. The Greek proskuneō (translated here "worship") means literally 'to kiss toward.' In some languages the basic meaning is 'to speak great to,' 'to speak much of,' or 'to kneel before.' In Kekchi the primary meaning is 'to consider precious.' Again it should be recognized that the important consideration is not the etymological significance but the functional status of a term in the native culture.

Where technical terms for "making war" are not available, as in the Kekchi, one can always translate 'to fight with.'

5 "and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months."

Exegesis

"Great things" may be interpreted as "haughty words" (see RSV). Compare Segond 'arrogant.'

In languages where a passive with indefinite subject is not permitted (hence such expressions as "there was given..." cannot be translated literally), it is sometimes necessary either to indicate precisely the subject of the action or to shift the verb construction entirely. If a subject is to be introduced in this context, some exegetes consider it legitimate from the context to interpret the "dragon" as the subject of the process of giving this miraculous ability to the beast. Others, however, contend that this expression has reference to divine permission. Another lexical possibility, which avoids a certain degree of interpretation, is to translate 'he came to have a mouth speaking...'

Lexicon

"Was given...a mouth" may be quite misunderstood in some languages, particularly if the verb 'to give' conveys the meaning of 'handing something to a person,' as was the case in one translation. In such a case it would be better to translate 'he was made to speak.'

"Given...authority" may be rendered 'was permitted to rule.'

6 "*And he opened his mouth for *blasphemies against *God, to blaspheme his *name, and his *tabernacle, even them that dwell in *heaven."

Exegesis

Certain translations (e.g. AV, Valera, Segond, H-A and Luther) render "his name," "his tabernacle," and "them that dwell in heaven" as coordinate objects of the verb "to blaspheme." ARV and RSV interpret the

final phrase as being an exegetical interpretation of "his tabernacle." The interpretation hinges primarily upon a technical textual problem.

Lexicon

In some languages one 'opens his mouth' to speak and in others one 'opens his mouth' to speak and in others one 'opens his lips.'

"Opened his mouth for blasphemies" must be rendered in some cases as 'opened his mouth in order to speak insults.' The preposition "for" denoting purpose can only be translated in some instances by a verb expression, such as 'in order to speak.'

The translation of "tabernacle" must be dependent upon the particular context. The Greek denotes primarily a tent, but the context in this situation may make it more valuable to translate 'dwelling place,' 'house,' or 'dwelling.' (Compare RSV "dwelling.")

7 "And it was given unto him to make *war with the *saints, and to overcome them: and there was *given to him *authority over every *tribe and *people and tongue and *nation."

Exegesis

As in verse 5, it may be necessary to indicate the agent subject of the phrases "it was given" and "there was given." Where an active verb expression is demanded by the lexical and grammatical patterns of the language and where the translator does not wish to adopt one interpretation to the exclusion of another (a valuable procedure where possible), one can translate 'he obtained the power to make war...' and 'he obtained the authority...' This omits the reference to the bestowal of such power and authority, but it does prevent an interpretive decision as to the source of such bestowal of power and authority.

Lexicon

"Overcome" means simply 'to be victorious in the fight,' or 'to win in the fight.' In Kekchi it is rendered 'to endure in his fighting,' since one who 'endures' is understood as having outlasted his opponent, hence, been victorious.

"There was given to him authority over..." may be rendered in some cases as 'he was permitted to rule...'

The series "tribe," "people," "tongue," and "nation" is difficult to translate in some languages because of the more or less limited lexical means of classifying groups of people. The Greek phulē (translated here "tribe") denotes primarily a clan and is the most restricted and specialized term of the series. Its equivalent is easily discovered in cultures where the clans are intact, but in other places it is roughly equivalent to 'group of people.'

The Greek laos (translated here "people") means people in general.

The Greek glōssa (translated here "tongue") means a language or, as in this context, those speaking any particular language.

The Greek ethnos (translated here "nation") denotes an ethnic unit

having similar customs and language.

In a number of languages the term "tribe" may be translated as 'group of people' or 'clan.' The "people" are simple 'persons.' The "tongue" is 'those speaking any language' or 'those speaking the way they speak'; and the "nation" may be rendered as 'tribe' or 'town.' In many cases, a term for 'town' is a designation of all people who come under the government and authority of the area. Any other town would be recognized as constituting a different ethnos, in the Greek sense of the term.

8 "*And all that dwell on the earth shall *worship him, every one whose name hath not been written from the foundation of the world in the book of *life of the *Lamb that hath been slain."

Exegesis

The word order of the Greek makes it possible to understand the phrase "from the foundation of the world" as being attributive to "hath been slain." (See ARV margin, AV, Valera, H-A, and Luther.) Segond and RSV conform to the reading of the ARV text.

Lexicon

The phrase "the book of life of the Lamb" presents considerable difficulty in some languages. To follow a type of possessive construction is almost hopeless. The meaning is not 'the Lamb's life's book.' The Lamb possesses the book, but the book indicates who possesses life. The phrase "of life" is broadly descriptive, and "of the Lamb" is possessively related to the entire expression "book of life." In Kekchi these relationships can only be expressed as 'the Lamb's book which tells who has life.' There is no way in Kekchi to relate (as one may in English) an abstraction of process (namely, "life") in any generalizing, descriptive manner; the relationship must be explicit, or it is meaningless.

"From the foundation of the world" is translated in many cases as 'from when the earth was made.'

Syntax

The necessity of expanding some of the lexical items of this verse and the awkwardness (or impossibility) of using an appositional expression such as the ARV every one may make it advisable in many cases to modify considerably the syntactic structure of this verse, e.g.

> 'All that dwell on the earth shall worship him. All shall worship whose names have not been written in the Lamb's book which tells of life. The names have been written since the world was made. The Lamb has been slain.'

Such a translation may seem like a radical departure from the original, but the complex relationships of so many dependent items may not be automatically reproduced in many languages.

9 "If any man hath an ear, let him hear."

Revelation 13:10

Lexicon

In order to make sense, the expression "hath an ear" must be translated in some languages 'can hear.' The possession of an ear may not necessarily imply the ability to hear.

10 "If any man is for captivity, into captivity he goeth: if any man shall kill with the sword must he be killed. Here is the patience and the *faith of the *saints."

Exegesis

Quite different interpretations are given of the first clause of this verse. (Certain textual problems are also involved.) The AV rendering "he that leadeth into captivity, shall go into captivity" is an assurance of just retribution for one's persecutors. (Note the same interpretation in the ARV margin, Valera, H-A, Segond, and Luther.) The ARV text and the RSV give a different meaning. The RSV rendering "if any one is to be taken captive, to captivity he goes" is a statement of predetermined destiny and indirectly an encouragement to endurance, when combined with the last part of the verse.

The second sentence "if any man shall kill with the sword, with the sword must he be killed" is either a promise of retribution or an argument for passive resistance.

Lexicon

Where there exists the practice of taking prisoners of war, there is no difficulty in translating the term "captivity." Where such military forms do not exist, the closest parallel may be taking people to prison or taking people off for forced labor. The functional parallelism of either action is usually sufficient to get the meaning across.

The introduction of abstracts of process (namely, "patience" and "faith") by the locative phase "here is" makes for difficult translating in certain instances, especially where such abstracts must be rendered by verb expressions. The difficulty may often be overcome by translating 'in this way the saints suffer (or 'endure') and believe.'

11 "*And I saw another *beast coming up out of the earth; and he had two *horns like unto a *lamb, and he spake as a *dragon."

Exegesis

Note that from verse 1 through 7 the tenses are in the past. In verse 8 the shift is to the future. Verses 9 and 10 are in the present, but verse 11 again shifts back to the past, though in verse 12 another shift of tenses occurs, namely, to the present. In certain straight narrative texts where historical-present tenses are employed (e.g. the first chapter of Mark) it is legitimate (and sometimes obligatory) to shift a present to a past in order to conform to the usage of the native language. However, in prophetic passages such as this much of the possible meaning is lost or confused if one does not preserve a very close correspondence to the tenses of the original. There are, of course, many situations in which the precise meaning of the writer is not clear, but the shifting of tense forms in order to "straighten out" such matters is not legitimate.

Revelation 13:12

12 "*And he exerciseth all the *authority of the first *beast in his sight. *And he maketh the *earth and them that dwell therein to *worship the first *beast, whose *death-stroke was healed."

Lexicon

Where the idiom "exercise...authority" is not literally translatable, the clause "he exerciseth all the authority of the first beast" may be rendered 'he did all the ruling for the first beast' or 'the first beast let him use all his power.'

The phrase "in his sight" must sometimes be translated as 'he did this in front (or 'in the presence') of the first beast.' The phrase "in his sight" must be understood with the entire preceding clause, not just with the immediately juxtaposed noun "beast." The only way to avoid possible misunderstanding in some languages is to reintroduce the principal verb.

Where the native word for "earth" actually implies first and foremost the 'ground' and is scarcely, if ever, used in the extended meaning of the populated world, it may be quite contradictory to say that 'the ground and those that dwell therein worship the first beast.' In such a case, one may introduce both the earth and the inhabitants (but not in a coordinate manner) by translating 'those that dwell on the earth worship the first beast.' This problem is obviously more difficult in situations where "worship" is translated by a term which means literally 'to kneel.' There may be no metaphorical extension which would make intelligible an expression which would mean literally 'the ground knelt.'

13 "*And he doeth great *signs, that he should even make fire to come down out of *heaven upon earth in the sight of men."

Lexicon

Where a noun "signs" is not available, it is sometimes possible to use some related verb expression, e.g.

'He indicates great things by what he does' or 'he shows great things.'

"In the sight of men" may be rendered 'when people are watching.'

In some cases there is no direct causitive equivalent to the English verb "make." The nearest lexical parallel may be 'to order' or 'to command.' The native term 'to make' may only mean 'to construct,' as of a house.

14 "*And he deceiveth them that dwell on the *earth by reason of the *signs which it was given him to do in the *sight of the beast; saying to them that dwell on the *earth, that they should make an *image to the *beast who hath the stroke of the sword and lived."

Lexicon

For a discussion of the phrase "was given to him" see verses 5 and 7.

For a discussion of the phrase "in the sight of the beast" see verses 12 and 13.

"Hath the stroke of the sword" may be rendered as 'was wounded by a sword (or 'machete' or 'large knife').'

Revelation 13:15

Syntax

It is advisable in many instances to break the sentence structure at the point of the ARV semicolon, e.g.

'He said to them that dwell...'

15 "*And it was *given unto him to give breath to it, even to the *image of the *beast, that the *image of the *beast should both speak, and cause that as many as should not *worship the *image of the *beast should be killed."

Lexicon

For a discussion of the phrase "was given unto him" see verses 5 and 7. Special caution should be exercised not to translate literally even when there may be some apparent parallel. In one language a literal translation of this phrase actually meant 'he was compelled to give breath to it.'

"To give breath to" should be translated literally where possible, but where, as in one case, the phrase only meant 'to transmit one's odor to' or, as in another instance, the literally rendering signified only 'to blow on,' it is advisable to translate 'made it alive.'

Syntax

It is sometimes preferable to incorporate the appositive phrase "even to the image of the beast" within the framework of the first clause, e.g.

'He was given power to give breath to the image of the beast.'

Given the preceding clause, one may proceed with the translation of the subsequent one as 'and to make the image of the beast even speak.' The ARV "both" is much better rendered as 'even.' (See RSV.)

A new subject element and sentence form may be introduced with the verb "cause," e.g.

'As many as did not worship the image of the beast he caused to be killed.'

16 "*And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;"

Lexicon

"The small and the great" (literally in Greek 'little' and 'big') must often be translated as 'the unimportant and the important' or, as in Mazatec, 'the followers and the leaders.' The dichotomy in the Greek applies to social position, not to physical size.

The "rich" are frequently 'those who have many things' and conversely, the "poor" are 'those who have little (or nothing').'

Where slavery is practiced there is no difficulty in distinguishing "free" and "bond." Where such a social situation does not exist, it is sometimes possible to find a cultural equivalent in the custom of working off

debts. For example, the dichotomy may be expressed in some languages of Latin America as 'those who must work for creditors and those who do not have to.'

Exegetes have differed considerably as to the local cultural referent denoted by the "mark." Some have considered it a religious talisman, others a brand, others a seal for legal documents, and still others the imprint on the imperial coins of the day. Probably as acceptible a translation as any employs the local equivalent of 'brand.'

Syntax

For some languages it is impossible to separate a causative verb ("caused") so far from the action related to it (i.e. "be given"). In some languages all such indicators of causation are included within the primary verb as affixes. Accordingly, the syntactic structure must be shifted, e.g.

> 'Whether they are unimportant or important, or have many possessions or few, or are free men or slaves, he made (or 'forced' or 'caused') all of them to have (or 'to be given') a brand of their right hand or upon their forehead.'

The use of 'made,' forced,' or 'caused' depends upon the native lexical patterns.

17 "and that no man should be able to buy or to sell, save he that hath the *mark, even the *name of the *beast or the number of his *name."

Lexicon

Where there is no noun for "number," it is possible to translate as 'how they count his name.'

Syntax

This verse is still dependent upon the principal verb of verse 16 (i.e. "caused"). Because of the considerable separation of this causative verb from its purpose-result clause (Greek employs hina), it is frequently necessary to break the construction and begin verse 17 as a new sentence, e.g.

> 'He made it so that no one could buy or sell unless he possessed the brand (or 'unless he was so marked').'

The appositional construction introduced in the ARV by "even" may be best translated in some languages by beginning a new sentence, e.g.

> 'The brand (or 'mark') was the beast's name or the number of his name (or 'how his name was counted').'

18 "Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six."

Lexicon

It is sometimes impossible to allocate an abstraction such as is done in

the phrase "here is wisdom." In some languages the closest parallel denotes the circumstances of the process, e.g.

'By this, one may become wise' or 'In this, one can learn.'

The phrase "count the number " may only be translated in some languages as 'count the amount' or simply 'to count.' The addition of 'number' to the verb 'count' may be misleading and confusing.

The phrase "number of a man" may be rendered as 'the way a person is counted.'

In some languages the native system of numbering has been dropped in preference for the method used in the lingua franca of the area. If this has been done, then one is obliged to follow the new system. There are, however, some translators who have reported that the natives have no ability to count above a very limited number, e.g. thirty or forty. Some of these ascertions have been proven false, and others deserve further investigation.

In a number of cases the native numerical system is quite different from our own. For example, in Tzeltal (a Mayan language of Mexico) the number of 666 would be literally 'four-hundred (a special term in Tzeltal) and six toward ten-and-four men.' The system is based upon a fundamental unit of 20, which is called 'a man' (taken from the count of fingers and toes) and possesses a special designation (bahk') for twenty twenties (400) and another special term (pik) for twenty four-hundreds (8,000).

In some cases translators have preferred to use the Arabic numeral forms 666 in the translation, since the forms of the numerals are readily recognized, but the counting process not very frequently employed for such comparatively high figures. Such usage is, however, of questionable value, for in reading aloud one must employ vocal symbolism (i.e. words not marks).

Syntax

This verse may be conveniently broken into much smaller sentence units if the native syntactic patterns so demand.

INDEX

Abound, Eph. 1:8
Adoption, Eph. 1:5
Age, Eph. 1:21
All, Mk. 1:5
Angels, Mk. 1:13
Apostle, Rom. 1:1
Apostleship, Rom. 1:5
Arise, Mk. 1:10
Astonish, Mk. 1:22
Authority, Mk. 1:22

Baptism, Mk. 1:4
Barbarians, Rom. 1:14
Beast, Rev. 13:1
Beginning, Jn. 1:1
Believe, Mk. 1:15, Eph. 1:19
Beseech, Mk. 1:40
Blasphemy, Rev. 13:1
Bless, Eph. 1:3
Blood, Jn. 1:13
Boat, Mk. 1:19
Bond, Rev. 13:16
Born, Jn. 1:13
Bosom, Jn. 1:18
Breath, Rev. 13:15
Brethren, Rom. 1:13

Camel, Mk. 1:6
Captivity, Rev. 13:10
Cast out, Mk. 1:35
Chapter, Mk. 1:1
Christ, Mk. 1:1
Church, Eph. 1:22
City, Mk. 1:33
Come to pass, Mk. 1:9
Comfort, Rom. 1:12
Compassion, Mk. 1:41
Confess, Mk. 1:5
Counsel, Eph. 1:11
Country, Mk. 1:5
Creation, Rom. 1:20
Creature, Rom. 1:25
Creeping things, Rom. 1:23
Cummin, Mk. 1:10

Dead, Rom. 1:4
Death, Rev. 13:3
Declare, Rom. 1:4
Demon, Mk. 1:23
Diadem, Rev. 13:1
Disease, Mk. 1:35
Divinity, Rom. 1:20
Dominion, Eph. 1:21
Doves, Mk. 1:10
Dragon, Rev. 13:2
Drive out, Mk. 1:12

Earnest, Eph. 1:14
Earth, Rev. 13:3, 12
Economy, Eph. 1:10
Everlasting, Rom. 1:20
Evil spirit, Mk. 1:23

Face, Mk. 1:2
Faith, Mk. 1:15, Rom. 1:8, 17
Fever, Mk. 1:30, 31
Fishers, Mk. 1:16
Flesh, Jn. 1:13, 14
Foolish, Rom. 1:15
Foreordain, Eph. 1:5
Forever, Rom. 1:25
Foundation, Eph. 1:4
Free, Rev. 13:16
Fulfill, Mk. 1:15
Fulness, Jn. 1:17, Eph. 1:10, 23

Gift, Rom. 1:11
Give power, Rev. 13:2
Give thanks, Eph. 1:16
Glory, Jn. 1:14, Rom. 1:21, 23, Eph. 1:6, 12
God, Mk. 1:1
Gospel, Mk. 1:1
Grace, Jn. 1:14, 17, Rom. 1:5, 7, Eph. 1:6

Heart, Eph. 1:17
Heavens, Mk. 1:10
Hired servants, Mk. 1:20
Hold thy peace, Mk. 1:25
Holiness, Rom. 1:4
Holy, Mk. 1:24
Holy Spirit, Mk. 1:9
Hope, Eph. 1:18

Ignorant, Rom. 1:13
In, Eph. 1:1

Jesus, Mk. 1:1

Kingdom, Mk. 1:15
Know, Jn. 1:10
Knowledge, Eph. 1:17

Latchet, Mk. 1:7
Law, Jn. 1:17
Leopard, Rev. 13:2
Leper, Mk. 1:40
Life, Jn. 1:4, Rev. 13:8
Light, Jn. 1:5, 8
Lord, Mk. 1:3
Love, Mk. 1:11, Eph. 1:4

Manifest, Rom. 1:19
Mark, Rev. 13:17
Mending, Mk. 1:19
Messenger, Mk. 1:1
Mightier, Mk. 1:7
Minister, Mk. 1:13, 31
Mint, Mk. 1:10
Mouth, Rev. 13:4
Mystery, Eph. 1:9

Nation, Rev. 13:7
Nations, Rom. 1:5
Nets, Mk. 1:16
Number, Rev. 13:18

Obey, Mk. 1:27
Of, Mk. 1:10
One, Mk. 1:24
Overcome, Rev. 13:7

Passing, Mk. 1:16
Peace, Rom. 1:5, 7
Pearl, Mk. 1:10
People, Rev. 13:7
Power, Rom. 1:4, Eph. 1:19
Praise, Eph. 1:6
Prayer, Mk. 1:35
Preach, Mk. 1:4
Priest, Mk. 1:44
Prudence, Eph. 1:8
Purpose, Eph. 1:5, 9

Raise, Mk. 1:31
Rebuke, Mk. 1:25
Redemption, Eph. 1:7
Repentance, Mk. 1:4
Report, Mk. 1:28
Resurrection, Rom. 1:4
Revelation, Eph. 1:17
Riches, Eph. 1:7
Right, Jn. 1:12
Righteousness, Rom. 1:17
River, Mk. 1:5
Ruby, Mk. 1:10
Rule, Eph. 1:21

Sabbath, Mk. 1:21
Saints, Rom. 1:7
Salvation, Rom. 1:16, Eph. 1:13
Satan, Mk. 1:13
Scribes, Mk. 1:22
Scriptures, Rom. 1:2
Sea, Mk. 1:16, Rev. 13:1
Seal, Eph. 1:13
Seed, Rom. 1:3
Senseless, Rom. 1:21
Servant, Rom. 1:1
Serve, Rom. 1:9
Shoes, Mk. 1:7
Sick, Mk. 1:30
Sight, Rev. 13:12
Signs, Rev. 13:13
Sin, Mk. 1:4
Slave, Rom. 1:1
Son of God, Mk. 1:1
Spirit, Mk. 1:10, Rom. 1:9
Spiritual, Eph. 1:3
Straightway, Mk. 1:10
Sword, Rev. 13:14
Synagogue, Mk. 1:21

Tabernacle, Rev. 13:6
Teaching, Mk. 1:22
Tearing, Mk. 1:26
Tempt, Mk. 1:13
Testimony, Mk. 1:43
Thank, Rom. 1:8
There, Mk. 1:7
Time, Mk. 1:15
Times, Eph. 1:10
Tongue, Rev. 13:7
Town, Mk. 1:38
Trespasses, Eph. 1:7
Tribe, Rev. 13:7
True, Jn. 1:9
Truth, Jn. 1:14

Unclean, Mk. 1:23
Uncleanness, Rom. 1:24
Unclean spirit, Mk. 1:23
Ungodliness, Rom. 1:18

Vain, Rom. 1:21
Village, Mk. 1:38
Voice, Mk. 1:3, 26

Way, Mk. 1:2
Wild beasts, Mk. 1:13
Wilderness, Mk. 1:3
Will, Rom. 1:10
Wisdom, Eph. 1:8, Rev. 13:18
Witness, Jn. 1:7, Rom. 1:9
Wondered, Rev. 13:3
Word, Jn. 1:1
World, Rom. 1:8, Eph. 1:21
Worthy, Mk. 1:7

IN COMPLIANCE WITH CURRENT
COPYRIGHT LAW
OCKER & TRAPP INC.
AND
PRINCETON UNIVERSITY
PRODUCED THIS REPLACEMENT VOLUME
ON WEYERHAEUSER COUGAR OPAQUE NATURAL PAPER,
THAT MEETS ANSI/NISO STANDARDS Z39.48-1992
TO REPLACE THE IRREPARABLY
DETERIORATED ORIGINAL. 2000